
A MISSIONARY SURVEY OF UGANDA, ANGLO-EGYPTIAN SUDAN, ABYSSINIA, ERITREA AND THE THREE SOMALILANDS

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LIGHT and DARKNESS

IN

EAST AFRICA

A MISSIONARY SURVEY OF UGANDA, ANGLO-
EGYPTIAN SUDAN, ABYSSINIA, ERITREA AND
THE THREE SOMALILANDS

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FOREWORD

THE WORLD DOMINION SURVEY SERIES attempts to describe briefly and clearly the situation in various countries as viewed from the standpoint of the Kingdom of God.

We hope that we may be able to cover the whole world in this way, and to re-write each survey when changes in the situation demand a re-statement.

The present survey covers seven countries of East Africa, beginning with the great work of the Church Missionary Society in Uganda and ending with the unoccupied Somaliland countries.

The Uganda chapters have been compiled from information supplied by Mr. W. J. W. ROOME, F.R.G.S., the Report of the East Africa Commission and other sources acknowledged in their place. We are indebted to Mr. ROOME also for the information used in compiling the map of Uganda.

The remaining chapters have been compiled from articles by the Rev. J. J. COOKSEY, long a missionary in North Africa, and from Government and Mission reports. In this connection we would gratefully acknowledge the help of Dr. LAMBIE, of Addis Ababa, now Field-Director of the new Abyssinian Frontiers Mission, and of Mr. T. PERCIVAL BEVAN, agent of the British and Foreign Bible Society in Abyssinia.

Our thanks are due to the Rev. R. KILGOUR, D.D., Editorial Superintendent of the British and Foreign Bible Society, for the chapters on the Bible in the various areas.

The object of this review is to give a comprehensive idea of the extent of missionary and Christian occupation and to indicate the problems arising therefrom.

Details in maps and figures may occasionally be open to criticism, but we believe that the presentation of the situation is substantially correct.

The title is indicative of the fact that the light that has come to Uganda has penetrated to a decreasing extent to other territories reviewed till we arrive at the Somalilands, where little or nothing has yet been done. If this survey does anything to deepen the missionary interest of the Christian public, especially in those lands which are still in darkness, it will have accomplished its purpose.

ALEXANDER MCLEISH,

Survey Editor.

October, 1927.

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IN
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UGANDA

PREFACE

By His Excellency the Acting Governor of Uganda,
E. B. JARVIS, C.M.G.

THE Protectorate of Uganda is unique amongst British Dependencies in Africa in that it possesses within its borders no less than four indigenous kingdoms, those of Buganda, Bunyoro, Ankole and Toro. Each of these has its own native Ruler, and a "Parliament" with duly appointed officers of state.

The work of administration is to that extent simplified, as these "Parliaments" have their recognized spheres of influence under the guidance of the British Administration.

Beyond the borders of these kingdoms there are many tribes of other peoples to whom reference is made in these pages.

Uganda is also fortunate in that it has just celebrated the Jubilee of the arrival of the first Christian missionaries. The story of their arrival and the resultant spread of Christian civilization throughout the land is also given in this story of Uganda.

As one who has served in the Protectorate for many years, in close co-operation with the rulers of the native kingdoms and also the missionaries of the Christian Church, I feel the country owes a deep debt of gratitude to these latter for their loyal and self-denying services and for the great scheme of education initiated by them which is still so largely carried on by their agency.

With the appointment of a Director of Education and the adoption of a far-reaching programme of education for the whole country by the British Administration, I feel confident that the cordial fellowship

that has existed hitherto, and still exists, between the British Administration, the native rulers and the Christian missionaries, is a happy augury for the future well-being of the country.

* * *

TESTIMONY OF THE FOUR KINGS.

Recently the four kings of Uganda have sent messages to the British and Foreign Bible Society from which we have been given permission to quote.

H.H. Sir Daudi Cwa, K.C.M.G., Kabaka of Buganda, says : " Christianity unites the Kingdoms surrounding Buganda in love. Former hatred and war have ceased. One of the great signs which prove this is evident in the united effort of the building of the Cathedral."

The Mukama of Bunyoro says : " The Bible is being read by most of my people all over my kingdom. I trust that the Bible will be of great value to all the people all over the world."

Over the door of the study of Andereya, the late Mukama of Bunyoro, was the text, " In Thee, O Lord, do I put my trust."

E.S. Kahaya, M.B.E., Mugabe of Ankole, says : " From the Bible I learn about Jesus Christ who died for me and saved me from my sins. Therefore I love it."

Daudi Kasagama Kyebambe, M.B.E., Mukama of Toro, writes : " The Gospel was first brought into my country of Toro in March, 1896. In the same year I was baptized, also many of my people followed and became Christians. Since the translation of the Scriptures into our native language my people and I have benefited greatly and Christianity has advanced more rapidly throughout the country."

CHAPTER I.

The Coming of the Light

H. M. STANLEY, the explorer, is universally known, but we do not hear much of Stanley as a pioneer missionary. Nevertheless, during his short stay with M'tesa at the Court of Uganda, he talked with the king more about the Christian faith than about any other subject.

From April 5th, 1875, to the 14th day of that month—when he wrote his famous missionary challenge to England and America—he had no fewer than ten interviews with the king, all directed to his enlightenment and conversion. M'tesa's readiness to learn so elated him that he wrote: "Though I am no missionary, I shall begin to think that I might become one, if such success is feasible."

At this time, the Arabs had obtained great influence over the king. The fact that Stanley arrived when he did and made the Christian faith the subject of much of his conversation with M'tesa probably forestalled the king's acceptance of Islam as the state religion by a very narrow margin of time.

Linant de Bellefonds—one of Gordon's officers—happening to arrive in Uganda at this time, volunteered

to convey Stanley's letter by way of the Nile. But as the unfortunate Belgian was travelling down the river through the Bari country, he was attacked by the Bari, who had suffered recently great wrongs at the hands of the Nubian slave-traders. Linant de Bellefonds was murdered in the vicinity of Gondokoro, and his body, rotting on the river bank, was subsequently recovered by a Government expedition sent to enquire into the attack. In one of the long knee boots which the officer was wearing, was discovered Stanley's message to *The Daily Telegraph* and *New York Herald*. It at last reached London, thanks to Gordon Pasha at Khartoum, and its publication met with an immediate response. Mr. Henry Wilson, of Sheffield, was so moved by Stanley's appeal that he responded with a gift of £5,000. This was given anonymously as from an "Unprofitable Servant." Others increased it to £24,000, and this consecrated giving was crowned with the dedication of eight men to Uganda's evangelization.

The eight men who answered the call were all laymen save one: two died on the long trek inland from Zanzibar, three were invalided and three reached the Great Lake at Kagei in May, 1877.

In response to an urgent message from M'tesa, Lieutenant George Shergold Smith and Rev. C. T. Wilson pushed on to the capital, leaving Mr. T. O'Neill at the south of the Lake in charge of the heavy baggage.

The king received them handsomely, and was duly

impressed by the letters they presented, one of which was from the Sultan of Zanzibar, and another from the Church Missionary Society. The latter, written in English, was translated into Swahili for the king by Mufta, a pupil of the Universities' Mission at Zanzibar, whom Stanley had left to instruct him.

Two years had now passed since Stanley left M'tesa, and the interval had been improved upon by the Arab traders at the Court. So that, when the two missionaries were received in audience the following day, the king tried to bully them into making powder and shot for him. In the evening, he admitted to them that fear of the Arabs had kept him from asking them in the morning whether they had brought him the "Book"; and, in his vacillating way, he appeared to be pleased when they told him they had, and that they hoped to give it to him soon in his own language.

Just how near Uganda was at this time to becoming Moslem we shall never perhaps fully know; the Baganda people as a whole did not want any change, but M'tesa and his Court for years perilously dallied with Islam. The reason may be gathered from a letter written by Alexander Mackay four years later in 1881, in which he says: "I may safely say that the King of Uganda keeps a fresh force of six thousand men, without a month's intermission, all the year round engaged in the openly avowed act of devastating the neighbouring tribes, merely for the sake of slaves. M'tesa is the greatest slave-hunter in the world, and

he carries on his mischievous raids on the strength of guns and powder brought up country by the Arabs, prices thus : one musket, two slaves ; one red cloth, one slave ; a hundred percussion caps, one female slave."

Canon Baskerville, speaking of the Arab hostility at this time, says : " They at once saw that were Christianity accepted, their position as Mohammedan traders would be imperilled, and with it their two great sources of wealth—ivory and slaves."

How real the Arab power became we shall see later, when they were able to set up a king of their own choosing, and expelled the missionaries, both Protestant and Roman Catholic. It was the reality of the Moslem menace which stirred Cardinal Lavigerie's White Fathers from Algiers to enter Uganda—an event which later led to grave difficulties. But we anticipate, and must resume our narrative of the fortunes of the first band of missionaries from England.

After interviewing the king, Shergold Smith returned across the Lake to bring up O'Neill and the baggage. He arrived there safely, but unfortunately they became involved in a quarrel which arose between an Arab trader and the natives, and both were slain on the island of Ukererwe.

Wilson thus alone remained of the first party of eight, and the terrible loneliness of the year which followed was at last relieved by the arrival of Alexander Mackay, in November, 1878, who obtained a passage from Kagei at the south of the Lake in boats sent

by the king to fetch a company of Roman Catholic priests.

The next six years, to the death of M'tesa in 1884, formed one of the most important periods in the history of Uganda; it witnessed the firm planting of the Christian Church, and threw into bold relief the consecrated devotion of the workers. There was much coming and going of missionaries: Wilson was forced to retire in 1879—after only a few months with Mackay—and Pearson took his place, and during 1880 was a great strength to him. P. O'Flaherty arrived in March, 1881, and remained four years; Cyril Gordon in 1882, and did twenty years' service; and R. P. Ashe arrived in 1883, and stayed three years. Pearson appears to have left in the meantime, so that after 1886 Mackay was once more alone.

But during that period enough continuity had been maintained in the work to assure its permanence, which was finally evident when, on March 18th, 1882, from a number of readers five were solemnly baptized.

The critical point had now been passed, but how near disaster had loomed in 1879, has been well expressed by the Right Rev. Herbert Gresford Jones in his recent work "Uganda in Transformation" (pp. 29, 30): "Matters were such just then that a complete withdrawal from Uganda was considered. The Roman Catholics did, in fact, withdraw for a time, 1882-85. This is only to disclose more evidently the plain fact that, amid much coming and going and under circumstances appalling to think of, this

young Scots engineer in his thirties . . . did quietly live on undismayed. And not only this. He lived on so openly and engagingly and with so beautiful a spirit, and so blameless an example, and all this in such nearness to the natives themselves, that in doing so, he infected them with the contagious faith of his own life to such a degree that they were in a few short years prepared to die for the faith he thus inspired."

CHAPTER II.

The Land and the People

IT is not surprising, therefore, that Uganda has been associated in most minds with the names of H. M. Stanley and Alexander Mackay. Some can still remember the visit of Stanley in 1875 and the departure from England of the first band of missionaries in 1877. Since then only fifty years have passed and a great work of evangelization has been accomplished.

Uganda was fortunate in having attention directed to it so dramatically. There are many unoccupied fields in the world to-day to which no band of missionaries have gone, because no such appeal has reached the Christian West as came from Uganda. Yet in Uganda, in spite of great successes, there are great problems. The light has come, but every nation must work out its own salvation.

In these pages we would emphasize the distinction between evangelization and Christianization. The first is the contribution which the Christian Church of the West can make, and it should govern our future policy; the second is peculiarly the work of the Church of Uganda, and the contribution of the West to this, while possible, is an exceedingly delicate

matter, and one which has to be very carefully considered. It is so easy, with the best intentions, for the foreigner to do more harm than good when a certain point is reached in any people's development. It is difficult to see when that point is reached, and it is peculiarly difficult to work so as to be ready for it when the time comes.

In facing these difficulties Uganda has been distinctly fortunate. The fact that there has never been a large foreign staff, that the average sojourn of a missionary has only been twelve and a half years or so, that there has been little money spent except on necessities, that it was tried in the fire of persecution and not found wanting, have all contributed to make the growing Church develop on indigenous lines and largely under native leadership. This set of circumstances have had much to do with the success of the work, and there is a great lesson here for other Mission fields in voluntarily choosing to work in ways which circumstances made unavoidable in the case of Uganda.

The Protectorate comprises the four kingdoms—Buganda, Bunyoro, Ankole and Toro—all of which lie to the west of the Nile, and the rest of the country, which in the shape of a triangle, lies between the Nile, Kenya Colony and the Sudan (see Map).

A great well-cultivated slope descends gradually from Lake Victoria Nyanza to the Sudan frontier, passing north and east into more arid country. On the western frontiers are highlands where Ruwenzori

raises its snow-clad peak 16,000 feet above sea level, which with the Lakes (Albert, Edward and George) and the Mfumbiro Mountains separate Uganda from Belgian territory. The remaining portion is the Lake country. One-seventh of the total area is full of swamps and lakes, but fertile and well populated.

Every kind of country is found, therefore, fertile valleys, great rivers and lakes, swamps and tropical forests, vast upland plains, snowy mountain ranges, and the mighty craters of Mount Elgon. Some of these uplands (3,000 to 4,000 feet) are favourable for European residence, and there are two hundred European estates. The great Rift valley, however, is an oven of blazing heat and steaming forest swamps, where sleeping-sickness, plague and other epidemics are prevalent.

The great fact to notice is that practically the whole of Uganda forms the drainage area of the Nile, and the great depression formed by the Victoria Nile and the Kioga Lake system cuts into the great plateau dividing the country into a northern and southern part. The northern section, forming one-third of the total area, is healthy, but hot and dry. The southern area, about the lakes and southward, is hot but fertile country, and here most of the economic wealth of the land is found. Great areas, however, are still not under cultivation owing to the scarcity of population (3,036,518* in 1923), which is only thirty-

* The estimated population of the Rudolf Province which has been attached to Kenya has been deducted.

three to the square mile. Although this is the most densely populated part of East Africa, the problem of scarcity of labour is very acute. The population, which for a time decreased, is now slowly growing, except in Bunyoro where there is a steady decline.

South-west of the Victoria Nile is the region inhabited by the Bantu people, and to the north-east that of the Nilotic negro race. The aboriginal inhabitants, the pygmies, are found in the extreme south-western Semliki forests. The Nilotic tribes were probably driven down the Nile by the Hamites, a Caucasian race who have established themselves as a superior nomad pastoral people in so many parts of East Africa.

Inter-marriage has done much to modify original racial stocks, but the Hamites have retained most of the characteristics of their Eastern ancestors. There are a number of such tribes in Uganda, among which the Bahima is probably the most important, and the Bantu kings claim Bahima blood. These tribes are mostly pastoral, tall and handsomely built, with features of an almost European cast.

The modern Bantu tribes are the Baganda and Banyoro and others. They originally formed a great dominion known as Kitwara, which once ruled from the Ruwenzori Mountains to the Kavirondo country, and later split up into the different kingdoms. The Baganda were notorious for human sacrifices, while the Hamites worshipped lions, which they regarded as embodying the spirits of their dead chiefs.

The Nilotic tribes are confined to Northern Uganda. They are of fine physique and are good cultivators and hunters.

A full description of the tribes belonging to these various groups would prove tiresome reading. A table is appended showing that the present population can be divided into representatives of forty-seven tribes, thirteen of which, however, are from among outside people.*

Among these peoples and in this varied country the Christian faith has won converts from practically every tribe. This was not done without paying a great price. Light did not immediately dispel darkness, nor, of course, has it completely done so yet. The struggle was long and bitter, and can only be briefly set forth in the following chapter.

* A more detailed account of a few of the chief tribes is to be found in the Appendix.

CHAPTER III.

The Birth of a new Uganda

STANLEY'S appeal in *The Daily Telegraph* also met the eye of Charles Martial Lavigerie, later to become Archbishop of Carthage and Algiers, and Primate of Africa.

His first contact with Mohammedans was on May 11th, 1868, when he landed in North Africa in a time of famine. His instant success in forming Christian villages of necessitous Arab children, apparently misled him into hoping for a wholesale conversion of the people. His enthusiasm was unbounded, and he wrote, "*C'est là que j'ai connu enfin ma vocation.*"

In 1874 he founded the order of the White Fathers, whose task was to plant a chain of Mission stations across the Sahara into Equatorial Africa, which territory had been placed under his charge by Pius IX.

From 1881-84 he so raised the prestige of France in Tunisia that he charmed Gambetta, and equally so the Pope who, on March 27th, 1882, made him a Cardinal, and, by a bull of November 10th, 1884, re-erected in his favour the Metropolitan See of Carthage.

At once a keen French statesman and an ardent missionary, he perceived the unique character of the

Uganda appeal, which presented an opportunity of erecting a barrier against Islam, of winning the foremost African people and of serving France. He did not hesitate, and by the end of 1878 his missionaries, as we have noted, had reached the great Lake, and Uganda lay before them.

Their coming synchronized with a dark hour in the fortunes of the Church Missionary Society in Uganda. Wilson alone remained, for death and sickness had claimed the rest. Mackay arrived, and within a few months saw Wilson leave for England. Circumstances favoured the ambitious Cardinal, who, from Algiers, watched anxiously the *début* of his White Fathers at M'tesa's capital. He had himself drawn up the rule under which they lived and worked, enthused them with his aims and ideals, and personally sent them forth. To know Lavigerie is to understand the fifteen years of religious and political strife which followed upon the arrival of his men.

M'tesa was frankly nonplussed when he heard it said that the English missionaries who had come in response to Stanley's appeal were "traitors to the Church, and teachers of a lying and false gospel." Then said the king, "Let the white people settle their own quarrels first, and then let them teach us, when they have come to an agreement as to what is really true."

The Arabs now joined in the fray, and perceiving that the Protestant position rested upon the shoulders of Mackay, they assured the king that "he was an

insane murderer, fugitive from England, who on arrival at Zanzibar had murdered several persons, had tried to shoot the Governor of Unyanyembe, and that he had been on his knees to them to implore them not to reveal his crimes to the king." Whatever M'tesa may have thought of the story, he affected to believe it, for, though unwilling to part with the Englishmen who were so useful to him, he did not want their religion, and he wished to keep in favour with the Arabs, who hated them.

Of the twelve years Mackay gave to Uganda, six were passed under M'tesa, to whom he says: "I am engineer, builder, printer, physician, surgeon, and general artificer." In short, he was too valuable to the king to be sacrificed either to the Roman Catholics or the Moslems.⁷ And when, in 1884, M'tesa died, and M'wanga, his son, succeeded him, the Church under Mackay's nurture was unshakeably rooted in the heart and life of the Baganda people.

M'wanga had received some Christian instruction, and his accession was welcomed as of good omen for missionary work. But he quickly revealed himself as a dissolute profligate, and during the years 1885 and 1886 made a determined effort to swing the country back to heathenism. Neither the king nor his chiefs could brook the Christian requirement of monogamy, though it was being applied with charity and tact. A deeper cause, however, was M'wanga's resolve to make his Court a centre of unbridled, heathen obscenity.

He commenced by burning thirty-two of the flower of the Christian community and as many more were otherwise despatched ; Bishop Hannington, on his way to Uganda, was murdered at Busoga in October, 1885, and the missionaries were expelled from the country. And for the two following years—until 1888—heathenism under M'wanga pitted itself against the " Readers," and threatened to engulf alike Protestant, Roman Catholic, and Mosiem

In August, 1888, these joined forces, to ensure their existence, and M'wanga, who had fled from the capital, took up a position of defence at Kyango in Budo. His defeat was certain, however, as he was opposed not only by his own revolted people, but also by Major Ternan, of the British East Africa Company, at the head of five hundred trained Sudanese with four maxims.

Kiwewa, the eldest son of M'tesa, was now placed upon the throne ; the Mohammedan forces of the allies bringing him in triumph to the capital. But to their chagrin the dignity of military chief was given to a Romanist, and that of chief adviser to a Protestant. The result was that Kiwewa reigned only two months, being deposed by the Mohammedans, who supplanted him by Kalema.

Roman Catholics and Protestants alike now felt the persecuting power of Islam ; many of them fled to Ankole, and the English and French missionaries who remained were imprisoned within the Royal

enclosure in a "miserable hut full of rats and vermin, where they were guarded by soldiers."

Before the year 1889 had closed, this situation was dramatically ended by the Baganda people themselves, stirred to action by their loyalty to the kingship: "Not loyalty to M'wanga personally—whom they hated—but loyalty to the king as an institution."

And so a chastened M'wanga was restored by the combined Roman Catholic and Protestant parties, to whom were given all the important chieftainships. The Moslem power began to wane, and in May, 1891, its last effort ended in defeat and it ceased to be a controlling factor in the country.

The contest for supremacy now lay between the Protestants and Roman Catholics, and events moved rapidly, especially during the years 1890 and 1891. In the midst of them Mackay passed away. More than any other man in Uganda he had clearly perceived for years that the one way of ending barbarism and the cruel slave-trade was by means of a railway from the coast, which would let in the forces of civilization. The British East Africa Company pressed the Government to undertake the task; and in view of the fact that at the Brussels Conference in 1890 Britain had agreed to suppress the slave-trade, and to prohibit the sale of spirits and arms to Africans, it was declared that a railway was the only method of making good these promises. The appeal was in vain, and the British East Africa company announced its resolve to retire from the

country, being unable to sustain unaided the immense expenditure of occupying it.

Bishop Tucker, learning from Sir William Mackinnon, the chairman of the Company, that a sum of £15,000 would enable them to delay a decision, made a stirring appeal for the money at the Gleaners' Union Anniversary, held in London on October 30th, 1891, and the contribution was made.

Apparently this event hastened the inevitable crash in Uganda. Captain Lugard "saw what was coming, and strove his utmost to avoid the catastrophe. He even went so far as to appeal to the French Bishop, begging him to do his utmost to influence his followers in the direction of peace. It is not too much to say that the question of peace or war was actually in the Bishop's hands—a word from him and war was impossible." It was never spoken, and on January 24th, 1892, Roman Catholics and Protestants came to blows. "The Protestant power," says Bishop Tucker, "was the only obstacle which stood between the Frenchmen and the realization of their hopes. That the removal of this obstacle was the cardinal point in their policy was revealed by Père Achte in a letter written at this particular juncture, and published in Europe." "The fight with the Mohammedans was hardly over," wrote Achte, "before it became needful to begin another, and far more arduous battle with the Protestants. It seemed to us to be the most opportune time to make an energetic forward movement toward the extension of Catholicism; and stirring

up the dogmatic zeal of the Catholic chiefs, I shall inspire the Catholic army with courage." He did so, "the Bafransa played for a great stake—the whole country—and lost. I emphatically state," says Captain Lugard in his official reply to the charges of the French Government, "that it was the Catholic party who entirely, and of purpose, provoked the war . . . it was not a matter of Protestants and Catholics, but simply of those who would obey the Administration and those who defied it."

Bishop Tucker, weighing matters from a Churchman's point of view, wrote: "The struggle which the Fathers initiated was primarily with the object of gaining the supreme power in the country in order to advance the interests of their Church. This very naturally was resisted by those who were in prior occupation in the field, and who knew, from the teaching of history, that Rome in power means death to religious freedom."

This fratricidal civil war was happily of short duration; the storm which burst in January had subsided by March, and by the expedient of allotting separate spheres of influence to the two parties, order was again restored.

The British East Africa Company held on during the year 1891, with the aid it had received, but the year following it felt compelled to give the British Government notice of withdrawal. Lord Rosebery, then Foreign Secretary, pressed for the retention of Uganda under the Crown, and the upshot of his

advocacy was the despatch of Sir Gerald Portal, who, at Kampala, on April 1st, 1893, unfurled the British flag.

In his report he strongly urged the establishment of a British Protectorate, and the construction of a railway from the coast. The Protectorate was voted in the Commons on June 1st, 1894, and the railway a year later.

The first measure ended the schemes of Cardinal Lavigerie, and the second made for ever impossible M'wanga's idea of a return to heathenism or the realization of the Arab plans for a Moslem empire in Equatorial Africa.

CHAPTER IV.

A Growing African Church

UGANDA has had some very eminent missionaries, and the response of the people to their message and their example has been equally noteworthy. There are other regions of Africa where devoted missionary service has not been so rewarded.

The striking development of the Church among a people which could die for their faith so bravely, and withal cherish such a deep respect for constituted authority, could have been safely predicted.

Namirembe Cathedral enshrines these solemn and stirring records, and in its own history illustrates them. On the slopes of the hill on which it is built is the spot where, on July 26th, 1885, a company of one hundred and seventy-five gathered for prayer, and partook of Holy Communion, in the tragic hours of M'wanga's persecution.

The house of prayer was later, in 1892, erected on the summit, but was destroyed by a tropical tornado. A second was then erected, but was pulled down subsequently, not being found safe, and the brick building which replaced this third cathedral in 1904 was six years later destroyed by fire. The present fine building was erected in 1919, " Its mighty walls, its supporting

buttresses, and its well-built keystones calculated to endure for long years the assaults of time and storm."

This great Cathedral is the visible centre and symbol of the Native Anglican Church. Twenty thousand pounds have so far been contributed toward the cost of its erection by the native Christians, to supplement half that amount raised in England. The king and chiefs have contributed forty per cent. of their rent roll each year since the work was commenced. It is situated on the most elevated of the hills that make up the capital of Kampala, and for a radius of thirty miles dominates the landscape. Bishop Willis, on September 13th, 1919, consecrated it in the presence of some twenty thousand people, five thousand of whom were packed within its walls. Some notable buildings surround it, including the Mengo Central Boys' School and Day School, and the Central Girls' School and Day School. On the southern slope rise the noble group of hospital buildings, the most important of their kind from the east coast to the west.

The Church in Uganda has from its beginning been very largely self-governing, self-extending and self-supporting, partly the result of its early misfortunes and persecutions. The Presbyterian training of Mackay is seen in his advice to the baptized "Readers" when the Moslem peril threatened their destruction, to choose them out twelve elders who would care for the infant Church. We quote at length Canon Baskerville, who remarks that: "From that time on the Church has been controlled by its own Councils of duly elected

members, in which the missionaries for many years sat as advisers, until, under the Church Constitution finally accepted by the Synod in April, 1909, the missionaries took their place as members of the Native Anglican Church of Uganda, with equal voting powers in the Synod and subordinate Church Councils, with their native brethren. Also from the first the work has been self-supporting as far as African agents have been concerned, for no foreign money has been used to pay either the African Clergy, Catechists, Bible Women or School Teachers, with one single exception, that for the extension of the work to the hitherto unevangelized portions of the Diocese of Uganda. At the present time there are upwards of seventy clergy, which number includes not Baganda only, but also Basoga, Banyankole, and even two or three from these more recently evangelized countries."

"There are over five thousand African workers, including nearly three hundred women, many of whom are honorary workers. There are two thousand Church buildings, all of them erected by the native Church, with occasional grants from the Diocesan Fund to assist them when building superior structures."

"In Buganda all the pastoral work is in the hands of the Baganda clergy, and most of the administrators for four out of six rural deaneries are Baganda. In the surrounding countries the administration is still in the hands of the missionaries, but all their district clergy are natives of Africa ; and recently two large districts which had been administered by the Board

of Missions, have been included in the self-supporting rural deaneries of the Diocese."

"The pioneer work in the Uganda Missions has almost always been done by the natives themselves. They have gone to one country after another, the great impetus being given by the Pentecostal blessing poured out on the Church in December, 1893. So they went first to the unevangelized parts of Buganda, and then to the countries beyond, and gradually, as need arose, it became necessary for the Church Missionary Society to send men to supervise and direct these African pioneers. So the work grew until to-day there is a mighty Church of more than a hundred and sixty-five thousand baptized members, of whom over forty thousand are communicants."

The thirst for education is insatiable, and the Native Governments are realizing that they cannot expect the Missions to bear the burden, even with the aid received from the Administration. They are now beginning to make grants-in-aid, that from Baganda to the work of the Anglican Church amounting to £600 (1923). Fees are paid in all schools, with this exception, that reading and writing up to the third standard are taught free. These fees are small and often collected with great difficulty, "but . . . at the King's School, Budo, the fees not only pay for the actual expenses of the boys, but provide a stipend for a second European master."

From the capital a fine motor road skirting the shores of the Lake eastward, and embracing the area

to the north, brings the traveller to Mukono, beautifully situated on the side of a hill. In 1913 the Training School for catechists and clergy was removed from Namirembe, the centre of the Uganda Mission, and commenced there. Simple and small in its beginnings, the Theological College of Mukono, developed from native thatched temporary premises into its present beautiful and permanent structure, now called the "Bishop Tucker College," as a memorial to Bishop Tucker. Dormitories in the building keep green the memory of Pilkington, Mackay and Archdeacon Walker. British and African Christians, and a portion of a grant towards education made by the Uganda Government, provided the money for this, the most beautiful block of buildings in Uganda. It is strategically placed, standing on the main road from Kampala to the great missionary districts of Busoga and Bukedi.

Of the sixty-nine clergy, and more than one thousand catechists at work, many claim Mukono as their Alma Mater. Mukono stands for the supreme importance of Biblical instruction, and its application to the lives of the Uganda people. The devotional life of its students centres round the "Thornycroft Chapel," with its atmosphere of quiet and reverence.

Travelling on to one of the northern arms of the Lake—the Napoleon Gulf—the great commercial port of Jinja is passed, situated on the farther bank of the river which flows over the Ripon Falls. Amidst the

blue hills of Busoga, thirty miles distant, lies the station of Iganga, near which Hannington was cruelly murdered. Here the Church owns an estate with a fine group of buildings that include a Girls' Boarding School and a Cottage Hospital. Forty miles to the north-west, near the Nile, is situated the busy centre of Kamuli with its Boarding School for boys and a Central School. Again to the north-east across the waters of Lake Choga, is N'gora, where work is being carried on among the Teso people. Here there is a Boys' Boarding School, in which special attention is paid to agriculture, and also a Central School. Books, mostly Scriptures, sold within twelve months realized £3,324. In the entire province there were eight thousand Bibles, three thousand New Testaments, and ten thousand portions sold during 1925. Passing on to the north-east, to the farthest point of the country through the great land of Busoga, the whole district is found to have been covered by Mission Schools.

The station of Nabumali is situated on the foothills to the north of Mount Elgon, the summit of which is 14,200 feet above sea level. Here there are a fine Church and Schools, with a Boys' Boarding School, where a hundred of the most promising lads of the district are being trained, and from whose ranks will be drawn the future teachers and evangelists. In the district there are five Central Schools for boys, and the Mount Elgon Girls' Training School where about fifty girls are being trained as teachers. Stress is laid upon industrial work at all these institutions, and at

the last yearly handicrafts exhibition over five thousand children were present.

This district comprises many tribes grouped around Mount Elgon who have preserved many of the most archaic forms of Bantu speech. The principal is the Bagisu, which has three sub-tribes. Their language has been reduced to writing, and in it the British and Foreign Bible Society has published some Scriptures.

Twelve miles from Kampala, situated on a low hill, is the Gayaza Girls' High School, where native girls of high social standing are educated and find in happy combination the best elements of school and home ; with an elementary education, is combined instruction in useful handicrafts. There is also a Normal School at Gayaza, from which is supplied a steady stream of trained teachers for the girls' Schools among the Baganda. A few miles further away lies Ndeje—one of the earliest of the stations planted in this region.

The next main route from the capital leads to the kingdom of Bunyoro, in which a Baganda evangelist first preached the Gospel. The main centres are at Hoima and Masindi. With the exception of the Cathedral, Hoima has the largest Church in the Diocese, and a Boarding School for girls. At Masindi is the most flourishing Technical School in the Diocese, where carpentry, furniture making, building and leather work are chiefly taught.

The great progress of the work in Bunyoro is mainly due to its late King, Andereya Duhaga, who gave liberally for the advancement of Christianity in

his kingdom. He supported every good work, and his faith was expressed in his favourite phrase, "No nation is strong that is not established on the Bible."

The possession of such splendid helpers as these, and the excellent quality of the evangelists and teachers of Uganda, have naturally led to pioneer efforts beyond the borders of the Protectorate. Pastors and teachers have been sent to strengthen the Sudan stations of Malek, Rejaf, Mongalla and Gondokoro. It is intended to use them at all the stations now occupied by the Gordon Memorial Mission. This advance was methodically secured by first occupying the border districts, especially those of Gulu and Chua. In 1921 there was a mass movement here, when five thousand were baptized, necessitating an increase of eighty-one in the number of native workers.

The next main road from the capital south-westward leads to the station at Mityana, fifty miles out, well situated overlooking Lake Wamala. Here, there is a large Central School for boys, and Day Schools for both boys and girls; also a branch of the Mengo Maternity Hospital and a dispensary. Co-ordinating the whole is a well-built and flourishing Church. Kabarole (Toro), the station farthest west, facing the Belgian Congo, is a journey of a hundred and seventy-five miles away. Here are Boarding Schools for both boys and girls, and a hospital, all clustered at the foot of the towering Ruwenzori range of mountains. Out-stations extend in every direction, even across the frontier river—the Semliki—right into the

Belgian Congo. Two days' march over the boundary lies the pioneer station of Mboga, which recalls the story of "Apolo of the Pigmy Forest," wherein is recounted the brave pioneer effort of Apolo Kivebulaya some thirty years ago. Equally brave is the effort now being made from Kabarole to reach the Bamba tribe on the heights of Ruwenzori.

There is yet another south-westerly road from the capital running for three hundred miles, which leads through the Mission stations of Kasaka and Kako, some eighty miles from its starting point, situated on the uplands overlooking Lake Victoria. Another hundred miles onward, and Mbarara, the capital of the Ankole kingdom, is reached.

The work here has had a remarkable record since its commencement in 1901. In the year following, King Kahaya and his Prime Minister were baptized, and heathenism was publicly renounced by the second beating of the accession drum by the king himself, and by the burning of all charms and fetishes before the Royal residence. To-day the Church in the kingdom of Ankole is a flourishing one. Here is the record : five clergy, three hundred catechists and schoolmasters, ten thousand Christians, four thousand communicants and twelve thousand two hundred children in the Schools. Remarkable people these Ankole ! We read of a blind man groping his way over precipitous country for sixty miles to take part in a Christmas service, and of a Mission lad and a girl building with their own hands a small Church in which they tell what they

have learned to a hundred heathen. Going onwards a further hundred and twenty miles to the end of the road, Kabale, the farthest outpost of the Protectorate bordering on the Belgian territory of Ruanda, is reached. From Kabale the Ruanda Mission has planted two hundred out-stations and Schools, and most of the village centres have been occupied. A fine hospital crowns the hill-top on which the Mission station is situated ; and from hence the work has been carried southward far into the Belgian Ruanda, until the farthest outpost of the Uganda Mission is found four hundred miles distant from the capital, situated on the shores of Lake Mohasi.

Kabale has quite the strongest European staff of all the stations in the Diocese, and the native workers number over two hundred. The first baptisms were in 1922, since when a thousand have become Christians, and five thousand adherents. Five Boarding Schools have been opened. Intensive language study of the dialects of the area has been undertaken, which will bring within the influence of the Mission the two million inhabitants of Ruanda and Urundi who are entirely unevangelized.

Thus we have seen that practically the whole country of Uganda is being evangelized by the Church Missionary Society ; an exception must be made, however, of the West Nile District, formerly a part of the Old Lado Enclave, and since 1912 attached to Uganda for administrative purposes. The Africa Inland Mission—which is co-operating with the Church

Missionary Society—became responsible for this territory under the following circumstances. It had been labouring in the Belgian Congo for some years among the Lugbara, Alur, Madi, and Kakwa tribes, when there occurred a partial emigration of these people into the Lado Enclave. The Mission, therefore, proposed to the Bishop of Uganda to put workers among these who would conduct their work on Church of England lines. As the Church Missionary Society were unable at that time to occupy the West Nile district the proposal was agreed to. Work was initiated in 1918, and, three years later, workers trained for co-operation with the larger Society were located at Arua.

The number of rural Schools is steadily increasing. There were fifteen out-stations with Schools in this district four years ago; thirty-three last year, and to-day there are sixty-eight! Many of these Schools are in the Mohammedan area. Work has been opened at Terego, and School work has been begun in four neighbouring centres. The most promising pupils are sent to Arua, where there are opportunities for more advanced education, as well as for training in various handicrafts.

On the edge of the Mohammedan area there has been a widespread response to the Gospel. There are already nine out-stations in this district, with several young men helping in each.

CHAPTER V.

Missionary Activities and Social Problems

MEDICAL WORK.

UGANDA holds a first place in East Africa in providing medical services and hospitals. There are hospitals in Entebbe, Kampala, Jinja, Hoima, Mulago, and, in addition, two non-European hospitals at Kampala, one of which is for Indians. The Government Medical Officer has prepared a scheme for extending hospital facilities throughout the Protectorate. "Remote districts," says Major Ormsby Gore, "are apt to be neglected, and Government tends to wait for Missions." Medical missionary work has been rightly held to be a pioneer agency, and as such it has been used in Uganda.

The Church Missionary Society* in 1896 resolved to press more earnestly the project of a fully equipped Medical Mission for Uganda. Twenty years had now passed since its first medical missionary—Dr. John Smith, the friend of Mackay—had died at the Great Lake before reaching the country. In September of that year Dr. Albert R. Cook, with Miss Timpson

* This deals with the work of the Church Missionary Society only. Reference is made to the medical work of Roman Catholic Missions in the chapter devoted to them. We are indebted to Dr. A. R. Cook for the information given here.

(afterwards Mrs. A. R. Cook), a fully trained nurse, started with orders to found a hospital at Mengo (Kampala). Three years later he was joined by his brother, Dr. J. H. Cook, and for twenty years the partnership was unbroken, until in 1920 the latter, impaired in health, was forced to retire from the field.

From an early stage large numbers of natives were quick to appreciate the advantages obtained by anæsthetics, antiseptics and modern surgical procedure, and a striking evidence of their confidence in the mission doctor was their readiness to undergo vaccination, for as early as 1897, thousands of natives availed themselves of the protection it offered against the scourge of smallpox.

While the central work at Mengo was developing, dispensaries and hospitals were opened in other parts of the country: Toro hospital (Kabarole), under the shadow of the Mountains of the Moon, in 1903; Kabale hospital, in the highland Kigezi country, two hundred and ninety miles south-west of Kampala, in 1920; and finally, N'gora hospital, a hundred and fifty miles east of Kampala, was opened in 1922.

After twenty years passed in extension and consolidation, it was felt that the time was ripe for a great forward move—the establishment of Training Schools for young men and women, in connection with the Mengo hospital, and the development of the Maternity Training School.

These measures were urged upon the Mission about the year 1918 by serious public necessities. The

Administrator, examining the vital statistics of the people, saw that the excess of deaths over births had been maintained for several years, and there were well-grounded fears that the Baganda, a strong, virile nation, was in danger of dying out. The contributing causes were many. Sleeping sickness in the early years of the century had swept off a quarter of a million in their prime; thousands of carriers employed in the Great War had perished from dysentery, smallpox, cerebro-spinal fever, and tick fever; and a greater number than from all of these causes were dying all over the country from venereal disease. Add to this, pre-natal disease, and the terrible infant mortality at child-birth, due to ignorance, dirt and superstition, and the gravity of the situation is apparent.

The Government was fully alive to the danger, and, in conjunction and consultation with the missionary bodies, embarked on a three-fold policy:

- (a) Intensive anti-venereal work.
- (b) Maternity and child-welfare scheme.
- (c) Education in hygiene, on the basis of character training.

In all of these the Mengo hospital took an important part, and the second line of approach was for some years solely committed to it.

Mrs. A. R. Cook was released from her hospital work to launch this important venture, but the initial difficulties were many, such as the lack of suitable candidates for training, the problem of providing

buildings and equipment, the need of Government legislation for the creation of a Central Midwives' Board with an annual examination for its certificate, and along with all these went the urgent necessity of enlisting the help and sympathy of the people themselves in the work. Temporary quarters were found in the hospital, and the first six students enrolled in January, 1919, one of them being the daughter of the native Prime Minister, Sir Apolo Kagwa.

An appeal for five thousand pounds to erect a permanent Training Institution was made, and Uganda contributed practically the entire sum—less than fifteen pounds came from England, and the Government gave the last thousand pounds. Among the first contributors were the two Roman Catholic Bishops, and many settlers and employers of labour. The building was named the Lady Coryndon Maternity Training School, as a tribute to the wife of the late Sir Robert Coryndon, at that time Governor of Uganda, who took a deep interest in the proceedings.

At the present time over fifty students have passed their qualifying examination, and more than twenty centres have been occupied.

The work of the Medical School attached to the hospital has so far not had such a remarkable development, but its prospects are bright. The School was commenced largely through the efforts of Dr. Ernest Cook, who started with seventeen students in 1917. Only four, however, of these, after a three years' course, passed the qualifying examination. These

have done excellent work, three of them with the Government, and one at the hospital at Kabale.

Difficulties owing to shortage of staff have hampered the work, and in 1924 the Government started their own scheme at Makerere. With their practically unlimited resources they are attempting higher medical education, but so far they have only seven or eight students in residence.

Hence there is still need for the Mission Medical School, and in January, 1926, it was re-opened under the superintendence of Dr. R. Y. Stones, who has had much experience in training boys, and in African medical work.

Nothing has been said so far of the spiritual work of the hospital, but, convinced themselves by happy personal experience of the untold joy that comes from belief in, and union with Christ as Saviour and Lord, the Medical Staff strive to hand on the blessings they have received to others, and in innumerable instances the seed sown has sprung up unto Eternal Life.

EDUCATIONAL WORK.

“ Education in Uganda,” writes Mr. H. O. Savile,* “ which has been such a conspicuous feature of the work of the Missions from the earliest days, has been wisely coupled with industrial training. . . . The

* We are indebted to Mr. H. O. Savile, Superintendent of Technical Studies in Uganda, for a useful statement on Government education which is quoted here.

principle has always been recognized by the Missions, that there could be no great advance in the social life and standard of civilization of the peoples of this Protectorate, without the provision of a large body of indigenous skilled labourers, because the cost of imported craftsmen is prohibitive to the native."

"To Alexander Mackay the country owes the inception of this principle, and to the Missions, both Church Missionary Society and Roman Catholic, it is indebted for the training of large numbers of skilled and semi-skilled labourers who have not only supplied to a very large degree the needs of their own tribes, but have been of immense value in the development of the outlying districts, as the Administration pushed out from Buganda proper to the confines of the Protectorate."

During the troubled years of the early history of the Mission, little educational progress was possible. When peace came in 1898, Miss Chadwick was able to start a School for adults and children, and the following year Mr. C. W. Battersley started a Boys' School.

In twenty-five years the work has grown to its present dimensions, where in six hundred institutions with 932 teachers, 100,000 boys and 65,000 girls are receiving education.

The demand for education has steadily grown during these years. Buildings were easily built, of grass mostly, and quickly filled. Naturally, the greatest need has been that of trained native teachers. Money

for equipment was also needed, and a qualified European staff. The problem was faced, and "a Board of Education was formed on which sat the Prime Minister and many leading Chiefs." The financial problem was serious, as the Church Missionary Society could not provide money for education, and not till 1918 was a long-requested thousand pounds provided. This, too, was at a time when there were eighty-five thousand scholars—only nine years ago.

"In fact," says the Rev. W. B. Gill,* the Secretary for Education of the Native Anglican Church of Uganda, "up to three or four years ago practically the whole burden of financing the Schools rested on the Native Church, the European Staff being, however, supported by the Church Missionary Society."

"In the Report on Education in East Africa, prepared by Dr. Jesse Jones, we read: 'An educational system which branches out into the whole Protectorate has been brought into being in co-operation with the Native Chiefs, but without any supervision from the Colonial Government, and until recently without any financial support. It is an educational achievement of which Missions can legitimately be proud.'"

"The handicap on this work has been too great for the results to be wholly good. There are obvious bad results which even our critics could not have prevented had they had the problem to deal with.

* The facts used in this chapter and quotations made, are from a manuscript contributed for this Survey by the Rev. W. B. Gill.

But the good results are obvious too, indeed they are quite striking."

"The great mass of the younger people in the Protectorate can now read. Most of the Native leaders in the country have been substantially helped by the Schools, the younger Chiefs almost entirely so. Many of our teachers have taken up important posts in Government service, or in business firms, and some three thousand are busy at work in the Schools of the Native Anglican Church. . . . A visit to the Industrial School in Bunyoro, the Agricultural School in N'gora, the Annual Industrial Exhibition in Bukedi, or the School Guild in Namirembe, will provide abundant evidence of real education."

"One has not mentioned the moral and spiritual results, but it is well known that all our Schools are Mission Schools, the Bible is a daily text-book, prayer begins and ends every day, and we are always first missionaries."

Government has only recently realized its obligations for native education, but now it is taking an increasing part. The Mission Schools have recently got Government grants.

"This indeed," says the Rev. W. B. Gill, in concluding his statement on the educational situation, "is very welcome help, but the claims upon us for more buildings, more equipment, more staff and greater efficiency, are still overwhelming, as will readily be seen when it is realized that the greater number of our Schools are built of temporary materials and the

number of our scholars exceed 150,000. The next ten years should see these claims met."

In addition to providing grants in aid, Government is desirous of more closely co-operating with Missions in the work of education.

Since the war, as Mr. H. O. Savile points out: "Government decided to take up seriously the training of native skilled labourers, and as soon as the Development Loan was issued a large sum was set aside for this purpose."

"In pursuance of this object a Technical School was started at Makerere, near Kampala, in 1921. In 1923 an Education Department was formed, with a Director of Education. Developments are to be expected. In 1927 a new Technical School is to be built so as to allow of the separation of the trades teaching from the vocational section, and to extend the whole work."

"The trades to be taught," continues Mr. Savile, "include carpentry, bricklaying, fitting and turning, motor mechanics, blacksmithing, tinsmithing and sheet metal working, and later it is hoped to extend to plastering and stone masonry and any other trades required by the country."

It is hoped that once this School has proved itself, a series of such Schools in the other provinces may be established.

From this we see that training in the practical side of handicraft will henceforth be mainly the work of Government. Missions will be free to develop the

educational possibilities of handicraft without the complications attendant on too close relationship with the economic life of the Protectorate.

So far the financial share of Government in education has been small, but it contemplates spending up to £100,000 during a five-year period from January, 1926, on Government educational buildings.

The educational work of Roman Catholic Missions has been almost on the same scale and of the same nature as that of the Native Anglican Church. A comparison will be made of the relative extent of the Anglican and Roman Catholic work later. It should be noted, however, that practically all the educational work in Uganda is under the two Churches referred to.

It is obvious, therefore, that with the rapidly growing wealth of Uganda, Government will be able to take up most of the responsibility for education, as well as for medical work. Where, then, is the sphere for Missions? In medicine, pioneer work will be called for, for a long time; the great need of Mission work here is to be mobile. In education, religious education will be always required, whatever the condition of secular education may be, and rural education will still be largely the work of Missions. The challenge in both directions, which has aroused Government to action came from Missions, and the continued challenge will still come as Missions go to the outlying rural and mountainous districts and reveal their great needs also.

OTHER PROBLEMS.

In addition to medical and educational problems, there are other matters which profoundly affect the development of Uganda.

The question of land-holding has to be settled. In Buganda there are seven thousand holders of freehold rights ; these rights are hereditary. The paramount chiefs or kings also hold hereditary rights in land. There are problems in land-holding in the other provinces which will tax the wit of Government to settle.

It is interesting to note that the country owes its greatest source of wealth to the work of a missionary. This is described by Mr. Savile as follows : " It is to Mr. K. E. Borup, a Church Missionary Society missionary, who was then in charge of the Church Missionary Society Industrial Mission, that the country owes the inception of the great cotton-growing industry which has been the principal agent in the advancement of this country, and the one means by which the Government and the Natives have acquired the wealth—without which advance would have been slow indeed, compared with the wonderfully rapid progress of the last decade."

The development of an economic crop like cotton depends greatly on increased transport facilities. Cotton to the value of £2,000,000 is sent annually to Manchester. So far the roads and steamers have been equal to the task. But when it is remembered that only three million acres are cultivated, and thirty-seven million acres are still uncultivated, future requirements

can be guessed at. The Ripon Falls suggest a possible source of power ; the splendid waterways are an unrivalled means of cheap transport ; the road system so far is the best in East Africa ; a railway exists. The district between the Nile and Kenya frontier produces three-quarters of the present cotton supply, and a new railway is being constructed from Turbo in Kenya to Tororo (seventy-five miles), and thence to Mbulamuti, via M'bale, to meet increasing demands.

Next to cotton comes coffee, especially in the Toro and Bunyoro districts, where European planters have developed it. Europeans also grow rubber in the east of Buganda. Rice is grown in the great swamps, but the main food crop in Buganda is the banana. Another potential source of wealth is in the forests, which have not been developed, but are said to contain a hundred million cubit feet of "Muvule," a good, hard, heavy wood.

The rapid development of cotton production in fifteen years has brought about great social and economic changes. Owing to the high price obtained for it, scarcity of labour for all other purposes has resulted.

This is the great problem. The natives are quite content to devote all their time to their cotton crop, so that even ginning is very difficult. The latter is mostly in the hands of Indians. To bring labour from the western districts raises very difficult problems, and meanwhile every public work seriously suffers. The bulk of the cotton is grown by small growers, who raise an acre of cotton and an acre of foodstuffs.

They are not thrifty, but spend their money on imported goods, and go on living in the old insanitary conditions.

The problem of drunkenness is also serious. Imported spirits are forbidden, but native spirits are manufactured. The sudden increase of wealth has its dark side, and lays the natives open to new temptations and creates new social problems.

Eleven-twelfths of the country lie undeveloped, and the population is only very slowly increasing. The principal cause of this slow increase, as has been noted, is venereal disease. It is more deadly even than sleeping sickness.

“ The Missions which have been more active and more widespread in Uganda than in any other part of tropical Africa, have, in spite of great efforts, so far failed adequately to impress the population with the moral aspect of this question. The doctors . . . have in many cases found their efforts negatived by the lack of any sense of moral responsibility in this matter.”*

A sidelight on the effect of the great uncultivated areas upon the agriculturist is the devastation caused by elephants. Not only does the tsetse-fly flourish in uncultivated, tropical areas, but also these larger pests. There are nearly ten thousand elephants in the western territory, and they are specially numerous between the Nile and Lake Albert. The elephant hunter, therefore, is a real social benefactor in the life of the Uganda villager.

* Report of the East Africa Commission (1925), page 144.

CHAPTER VI.

Roman Catholic Missions

THREE Roman Catholic Missions are at work in Uganda—the White Fathers' Mission, the Mill Hill Mission, and the Italian Catholic Mission.

The White Fathers' Mission, otherwise known as the Society of the Missionaries of Africa, was founded in 1868 by Archbishop C. M. Lavigerie, of Algiers.

It is an organization of secular priests who live in common, and who are bound by a vow to consecrate themselves to Mission work in Africa in accordance with the Constitution of the Society. In addition to the Priests, there are Lay-Brothers, who give instruction in agricultural and technical work. Subjects of all nationalities are accepted as members of the Mission.

Work was begun in Uganda in 1878, and has been developing and extending ever since, with the short break already mentioned. An important feature of their district work is the presence of dispensaries at all the more important stations. All the Priests go through a practical medical course during their novitiate.

Elementary School work is widely extended, and the greater part of the one thousand, six hundred Roman Catholic Elementary Schools belong to this Mission. There is a High School and College at Villa Maria, and High Schools at Kampala (Rubaga), Kitovu, Bwanda and Toro. Normal Schools are found at Bikira,

and Bwanda, and a similar School for the training of women teachers at Villa Maria.

At Kisubi and Bukalasa, in the Buganda Province, there are Industrial Schools, where carpentry, building, brick and tile-making, wheelwright and blacksmith work and boat-making are taught. Carpentry and building are taught at Fort Portal in the Western Province.

The Mission Educational Secretary explains their policy thus: "For those who are quick and intelligent two roads are open—the College for training the Clergy, and the High Schools. Bukalasa has a Seminary with a six years' course and a hundred and twenty pupils, and Katigondo, a ten years' course and forty-five pupils. The sons of Chiefs and other well-gifted boys are given an opportunity of higher education in the High Schools. Three residential Schools at Nandiri, Kitovu and Toro are supervised by European missionaries. The best boys from these are further trained at St. Mary's College, Kisubi. Thus in these four residential institutions two hundred and thirty-five selected boys have been trained."

The White Sisters also form part of the Society, and have under their supervision the Association of the Native Sisters at Villa Maria, where girls undergo a novitiate of two years. They also have charge of Girls' Schools and Women's Dispensaries.

A Community of Sisters of the Society of Marie Réparatrice was established at Entebbe in 1913, which, in addition to having Schools for Goanese and Africans, has a dispensary for women's diseases.

The Gospels, the Acts and several other books of the Bible have been translated and published in various vernaculars.

There is a Printing Press at Bukalasa, where various School books and a small monthly vernacular paper are published.

The Mission has twenty-two central stations throughout three of the four Provinces.

The Mill Hill Mission.—This Mission works in what is called the Upper Nile Vicariate, which was established in 1894. The Mission is composed of the Fathers of St. Joseph's Missionary Society, a body of secular Priests, founded in 1866 by the late Cardinal Vaughan.

The headquarters of the Mission are at St. Joseph's College, Mill Hill, London. The first Vicar Apostolic, the Right Rev. Bishop Henry Hanlon, arrived in Uganda in 1895.

The Sisters are of the Franciscan Order from St. Mary's Abbey, Mill Hill.

There are well-equipped hospitals attached to the Convents at Nsambya, Nagalama and Kamuli, and dispensaries are found at all the Mission stations.

There is a good High School for Boys at Nsambya, and an Intermediate Residential School at Namilyango. Eight other Higher Day Schools are carried on in addition to a widespread system of Elementary Schools with over 13,000 boys and 5,000 girls. A Boys' Normal School at Nazigo prepares teachers; it has accommodation for one hundred students.

This Mission has twenty-one chief stations in Uganda and extends into Kenya Colony.

The Italian Catholic Mission works in the northern part of the Protectorate. It has erected substantial brick Churches at Gulu, its headquarters, at Kitgum in Chua, and in the West Nile district. It has recently opened a residential High School at Gulu, where there is also an Industrial School, in which carpentry and building, brick-making, blacksmithing and boot-making are taught.

Elementary Schools are encouraged throughout its field. Each of these Schools, with the exception of Moya, has been placed under a Sister (trained teacher), assisted by native teachers.

This Mission has central stations at Arua, Ngal, Moya, Gulu and Kitgum.

These three Missions have seven Boarding Schools and twenty-one Day Schools for higher education, with 1,338 pupils, as compared with the Church Missionary Society's fifteen Boarding Schools and thirty-two Day Schools, with 5,713 scholars.

In Primary education, according to the Government Report, the situation is as follows :

	No. of Schools.	No. of Boys.	No. of Girls.	No. of European Teachers.	No. of Native Teachers.
Anglican	1,607	63,854	41,536	7	1,882
Roman Catholic	1,587	40,700	25,871	9	2,162
Non-Mission	12	608	33	—	24
Grand Total	3,206	105,162	67,440	16	4,068

During 1925 the educational activities of the various Missionary Societies in the country were brought under the supervision of the Education Department. £10,800 was allotted in grants to these Societies.

Apart from the money spent on Government educational buildings and the grants made to Missions for the construction of educational buildings, £24,000 was spent by Government in native education during the year.

In forming an estimate of the religious situation due to the almost equal growth and present strength of the Roman Catholic and Anglican Churches in Uganda, it will help us if we look at the table on page 108, based on the Census Report of 1921.

In the *Buganda Province* the Christians form slightly more than half the population ; while of this Christian population the Roman Catholics are in the majority (51 per cent.). The Baganda tribe (613,538), form the largest element in the population here, and of these 355,433 are Christians, the Roman Catholics being in the majority (204,681). The Moslems form about ten per cent. of the population of the Province.

In the *Eastern Province* occupation is much weaker. There are only 6.3 per cent. Christians (68,127) out of the total population (1,013,710). The Protestants form seventy-two per cent. of the total Christians.

In the district of Lango only one per cent. are Christians, the Protestants forming eighty-one per cent. (1,887) of the Christian community (2,217).

In this Province the strongest tribe is the Bateso (255,049), of which 14,676 are Christians, the Protestants numbering 11,000. The Basoga people (212,023) have 12,374 Christians, three-quarters of whom are Protestants. Progress has been slow among the Lango people (207,120), there being only 2,114 Christians. Among the Bagishu there are 16,775 out of a population of 141,121. The Moslem population is small, being only 1.3 per cent.

In the *Western Province* the percentage of Christians is a little higher than in the Eastern Province, but only by one per cent. (7.3 per cent.). Here, however, the Roman Catholics are in the majority with fifty-four per cent. (23,477) of the total Christians (42,297). Of the three districts of Toro, Ankole and Kigezi, the Roman Catholics are in the majority in the first two (56 per cent.), but the Protestants are in the majority in Kigezi District, where 1,584 out of the total 2,441 Christians are Protestants. The total number of Christians in Kigezi is, however, about the lowest in Uganda, being only 1.1 per cent. of the population.

The largest tribe in the Western Province is the Banyankole (237,008), and of these there are 22,769 Christians (Roman Catholics, 12,759). There are only 2,000 Christians among the next largest tribe—the Bakiga (117,944). The Batoro (95,864) has 13,457 Christians (Roman Catholics, 8,147). Amongst the Baganda (15,558) there are 3,598 Christians, 1,900 of whom are Protestants. The Moslem population of this Province is only one per cent.

In the *Northern Province* we find the smallest proportion of Christians in the Protectorate, 3.6 per cent. only, of whom the Roman Catholics form fifty-three per cent. The Roman Catholics are in the majority in all the districts except Bunyoro, where the Protestants form fifty-two per cent. of the Christian population of 10,255. Most of the Christians are from among the Banyoro people. There are only 351 Christians in Chua District (or .45 per cent.), which is the lowest in Uganda. There are more Moslems than Christians here (.6 per cent.). The West Nile District also has a small number (1,959), or one per cent. Most of the Christians are connected with Roman Catholic work among the Aluru (54,786). Work is also being done among the Lugwari, where there are 643 Christians, the majority of whom are Roman Catholics.

In this Province most of the Protestants are found among the Banyoro (97,931), numbering 5,308 out of a total of 10,314 Christians. Among the Acholi, the largest tribe (115,253), there are only 2,135 Christians (70 per cent. Roman Catholics). The work in this Province is the smallest in Uganda.

Taking the Uganda Protectorate as a whole we find there are 18.3 per cent. Christians and 3.4 per cent. Moslems, the remainder (2,227,199) being pagan. The total Christian community in 1921 was 522,536. It is estimated that the Christian population is now about 700,000. This latter figure is in the proportion of one to four of the population, which represents the progress of the work when compared, say with Nigeria,

where we find about 700,000 Christians out of 18,631,442 or one in twenty-seven of the population.

The greatest number of Christians is amongst the Baganda (639,417), where fifty-six per cent. (363,028) of this tribe are Christians ; of these fifty-one per cent. (184,203) are Roman Catholics. The next most Christian tribe is the Banyoro (208,337), where we find 34,337 Christians, of whom 19,000 are Roman Catholics.

Among the Banyankole (237,894) there are 22,874 Christians, of which 12,803 are Roman Catholics. Thus the Roman Catholics are in the majority in the three most Christian tribes.

On the other hand, among the Bateso (255,051) ; the Basoga (214,418), and the Bagishu (141,121) ; the Protestants form sixty-nine per cent. of the Christians.

The Lango, Bakiga and Acholi, for tribes over 100,000, are poorly occupied ; in each case there are about 2,000 Christians, the Protestant Christians being somewhat in excess of the Roman Catholics.

The Roman Catholic and Protestant communities are, therefore, practically equal, and found together in almost all districts. The Protestants are in the majority in eight districts, and the Roman Catholics in seven. In spite of this, the Roman Catholics are in the majority in three of the four Provinces. There are twenty-eight per cent. Catholics in the fourth Province (Eastern).

The importance of this must be noted when schemes of co-operation in education with Government come

to be considered. As stated above, nationally, there is practical equality ; provincially the Roman Catholics have the majority in three Provinces ; and when it comes to districts, the Protestants are strongest in eight and the Roman Catholics in seven districts.

As Government is neutral and must hold the balance even, and as most of the education is still in the hands of the Missions, things may be expected to proceed smoothly in the beginning. Government is well disposed, and there is good feeling between the two Missions, but educational policies will sooner or later clash. The fact remains that three policies in education will have to be united into one and definitely controlled by Government. Education must eventually pass out of the hands of the Missions. Missions meanwhile may influence the formation of the Government policy while it is in the making. The carrying out of that policy, however, is wholly a Government matter, and, judging by the experience of India, Missions will have little real say when the Government becomes, as it must, the strongest factor in the situation. This has to be borne in mind in planning for the future Christian education of Uganda's peoples.

In view of this religious and educational situation, it is of great interest to note how it impresses an actual observer. The Rev. H. Gresford Jones says :* " In every district you may meet the Roman missionaries—English, Irish, Canadian, French, Italian,

* Uganda in Transformation (pp. 221-7).

Austrian, Dutch. Making every reduction you may wish, every concession to jealousy, prejudice, or misrepresentation that may suit your mood, the fact still confronts you that here is evidence of an immense missionary crusade. Here, whatever you make of its presentation, is Christianity in occupation and in operation. The problem is not domestic or racial; it is profoundly religious. What is to be our attitude as members of the Anglican communion to these representatives of the Church of Rome? Our comparative indifference to the Romish question in England must not deafen us to the insistence of the problem overseas. Taking, for example, equatorial Africa alone, the White Fathers' Mission . . . has already some six hundred Priests at a hundred and twenty different stations, grouped under eleven vicariates, and this is only one of the Missions at work in Uganda. Two Roman Cathedrals rise on opposite hills even in Kampala. . . . In Uganda, according to the Census of 1921, out of 1,269 Europeans, 286 are tabulated as missionaries, of whom close on 200 must be Roman Catholic. . . ."

"In earlier days an experiment was made in the direction of what is termed missionary comity. According to this principle, widespread in its operation between Evangelical bodies, each Missionary Society will confine its ministrations to a definite geographical area. The strong position of the Roman Catholics at Villa Maria in Budo (the Namirembe of the White Fathers) is a trace of this earlier experiment initiated by Govern-

ment after the troublous years 1885-94. It is an obvious solution, yet one little calculated to succeed in practical working, for the plain reason that to the ultramontane theologian Protestantism is all one with Paganism. . . .”

“From the religious point of view the difficulty is so great that it is always challenging an answer. ‘Can it be right’—I quote the question in the words of a Belgian administrator, himself a devout Roman Catholic—‘can it be right to present to child races a warring element among Europeans in the presentation of their religion?’”

“What is to be the attitude between these two world-wide forces—Romanism and Anglicanism? . . . This is one of the most pressing of missionary problems. If past history has of necessity embittered rather than tempered the animosity between them, has modern philosophy, has the transformation of human society out of the Great War, nothing different to offer? What is impossible is to undo past history. Uganda has its ineffaceable memories of past wrongs. What is impossible is to minimise genuine differences. Differences that have cleft asunder congregations, families and nations, cannot be minimised. . . . What is possible is at least to let in more light and more love. Even to-day, in this age of toleration, each of these two vast ecclesiastical organizations stands veiled from the other in an almost impenetrable cloud that seems only to lift at intervals sufficient to disclose each other’s demerits. Rome’s attitude seems to be one

almost entirely of arrogance, ours of independence. What at least seems to possess the sanction of divine approval is that Christians, owning the same divine Head, should intelligently try to gauge each other's best output for the world's good."

Miss Gollock, commenting on this statement, well says :* " We leave it at that. The question must some day have an answer—it may come from the Mission field, perhaps from Uganda. . . . Meanwhile, God holds us all in His love and truth."

* *International Review of Missions*, p. 249 (April, 1927).

CHAPTER VII.

The Bible in Uganda

BY THE REV. R. KILGOUR, D.D.

THE first sentences of Scripture ever written in the language of Uganda were dictated not by a missionary, but by a traveller, in order to give a heathen king some idea of the Christian religion. What a noble picture could be painted of this historic scene ! H. M. Stanley and King M'tesa would be the centre of the group. In the Englishman's hand is Bishop Steere's version of St. Matthew in Swahili, the principal speech of the coast. The Bible Society had published this translation in 1869. Ere Stanley left on his great adventure, David Livingstone's sister handed him a copy. He had to part with it shortly after he reached Uganda, for King M'tesa sent special messengers two hundred miles to bring it back as the traveller was leaving the country. Each one of these links has its fascinating interest ; but to return to our picture. By Stanley's side there would be painted one of his boat's crew, Robert Feruzi, an African boy once in school at Zanzibar with the Universities' Mission to Central Africa. The traveller often used Robert to read Swahili and help in explaining Christian ideas to the inquisitive king. Together they made what Stanley describes as " an abridged Bible in Ki-Swahili." But

they were also picking up the words of the new country they had reached. And one day when Idi, the king's scribe, was present (he, too, would have a prominent place in the picture), Stanley and Robert try to put into the mother tongue of the king the words of the Ten Commandments. Idi takes out his writing material, and puts down, for the first time in the native speech of Uganda, passages from God's Holy Word. The Bible and Missions have bulked so largely in the development of the country that it is well to be reminded of this early historical fact and give credit to the noble traveller, not only for arousing the world's interest in Uganda, but for being himself the first to translate any part of the Book into this African tongue.

A year later, in answer to Stanley's famous appeal, came the Church Missionary Society. And by 1880 that brilliant young Scottish engineer, Alexander M. Mackay, had reduced the language to writing, had printed lesson sheets on his little printing press from wooden types he had cut with his own hands, had translated the same Ten Commandments (there is no record of what happened to Stanley's version), and some Psalms into Luganda (or "Ruganda" as it was first called—"Lu" is a suffix meaning "speech"), and had begun a version of St. Matthew which was afterwards completed with the help of his colleague, R. P. Ashe.

Then came the troubles of 1885 described in an earlier part of this book. Hannington was murdered in October; and yet, "in the midst of dangers and

scares," three hundred and fifty copies of the first sheets of St. Matthew appeared in November. In 1887, the missionaries were again driven back, but the written word remained, St. Matthew in *Ganda* (we drop the suffix), and the New Testament in *Swahili*. Before he died in 1890, Mackay had trained two Baganda boys, Henry Wright Duta and Sembera Mackay, to share in translation work. Duta continued this task till he passed away, an honoured clergyman, in 1914.

At the end of 1890, G. L. Pilkington, a pupil of Thring of Uppingham, Assistant Master of Harrow, a brilliant linguist, joined the Mission. With Duta as his colleague, he completed the New Testament except 1 John, which, omitted by a misunderstanding, was translated in England by E. C. Gordon and Mika Sematimba, slave boy, royal page, chief of the king's guard, now an elder in the Christian Church. With the help of W. A. Crabtree, the Old Testament was completed in 1896. The books had been printed in small portions as they appeared, and copies of such portions were reserved to be bound up as a whole Bible when all were ready. No thought had been bestowed upon what such a volume would look like. And many in the home country were troubled by its curiously squat appearance—almost as broad as it was deep. (Incidentally many tempers and many needles were broken in order to have it bound at all, for there were more than 2,500 pages to be sewn together in order to make the volume.) But this shape did not at all disturb the

people of Uganda. Indeed they found it most useful, for it just fitted into an empty biscuit tin, a receptacle which was found most convenient for preserving the paper and binding from insects and the damp. So the legend grew that the Bible Society in its wisdom had contrived to produce the Holy Book in just such a form as would fit the empty box ! Soon after a new edition appeared in a much more convenient size.

Since then the version has passed through several revisions and been printed in many forms and sizes. The Reference Bible now in circulation is a most attractive volume. Twenty thousand to twenty-five thousand copies of *Ganda* Scriptures are required every year. The Bible Society is quite accustomed to receive an urgent cable for more, and the reports from the country show that the demand to-day is greater than ever. Bishop Willis writes of the Bible as "in the forefront of all C.M.S. work in Uganda. Every adult convert must learn to read before being baptized. Every candidate for baptism must possess his own New Testament."

"The Bible, or some portion of it, is almost always the first book possessed. It is often the only book. It is read, if not always intelligently, at least constantly. It is read, as often as not, aloud ; those who cannot themselves read, hear it. If it is too often read slavishly, as an oracle every word of which is as applicable to-day as on the day when it was written, it is always invested with an authority which is unique and final."

“ It is read not only privately in the homes, but publicly and daily in 2,000 churches. It is taught in the schools and forms the basis of the education of over 100,000 children. . . . ”

“ No one can estimate what the ultimate yield may be. . . . An intelligent African people, whose potential influence on other tribes is immeasurable, in its most malleable stage is being moulded on the teaching of the Bible. Not only questions of faith, but all questions, moral, social and political, are being brought to that touchstone. . . . It is forming the thought and moulding the life of a new generation. It is supplying a new ideal for a whole nation, and in very many individual cases that ideal is finding a practical expression in consistent Christian character.”

It is noteworthy that *Ganda* is one of the languages in which the Roman missionaries have also published their own translation of Scripture. Beginning with St. Matthew and St. Mark in 1894, they completed a version of the Gospels and Acts in 1905. There is no note in the Bible House records of any other portions prepared by them.

Ganda is not the only speech spoken in the Protectorate, though it is increasingly becoming the main form of speech. As the Mission work extended other tribal tongues began to be used. The earliest of such languages to possess any portion of Scripture was *Soga*, spoken in the Eastern Province, on the north shores of Lake Victoria and east of the Nile.

In 1896, St. Mark's Gospel was translated by W. A. Crabtree and F. Rowling, assisted by Baganda teachers. St. Matthew followed in 1897 and St. John in 1899; but since then there has been no further publications in *Soga*, as *Ganda* has quite taken its place.

Beyond the western border, in the forests and valleys towards Lake Albert and up to the snowy summit of Ruwenzori, stretches the country of the *Nyoro* and the *Toro*. They use what is practically a common language, somewhat alien to *Ganda*. The first Christian missionary to preach to the people living in this great region was a Buganda teacher, Apollos Kivebulaya. "At Mboga," says W. Canton, "on the edge of the great forest, his bitter opponent, the Chief Tabalo, accused him of murder. His innocence was proved, and the only compensation he would accept was freedom to continue his teaching. Then Apollos felt the need for the Word of God for the people. Night after night, with some sheets of paper, a piece of blue pencil and his *Ganda* Testament, Apollos lay on the ground—for chairs and tables were unknown in the land—and translated St. Matthew by the smoky glimmer of a fire of sticks." The version prepared in such romantic circumstances was never printed. Later on H. E. Maddox was set apart for the *Nyoro* field. His version of St. Matthew was published in 1900, and twelve years later he completed the whole Bible with References, the only complete Bible in the Uganda Protectorate languages besides *Ganda*. Over 100,000 copies of Scriptures in *Nyoro* have been

circulated—about a quarter of the number used in *Ganda*. But latterly, since the kingdoms of Nyoro and Toro have become part of the Protectorate, the predominant language, *Ganda*, is supplanting the local speech.

W. A. Crabtree, whose name has appeared both in the *Ganda* and the *Soga* sections, was appointed to the district in the north-east of Lake Victoria around Mount Elgon, where the people speak a tongue called *Gisu*, or alternatively *Masaba*, as this is the local name of the mountain. He reduced the language to writing, and by 1904 had translated the Gospels. These were published on his return to England that year. In 1910 the version was revised and Acts added by his successor, W. Holden. There has been little demand for any of these translations recently. Here, too, *Ganda* is taking the place of the local eastern Bantu speech.

Further north, in the Nile Province of the Protectorate, live a warlike people quite distinct from the Baganda. They are the southernmost of the pagan tribes who inhabit the Nile Valley from Lake Albert northward to Khartoum. Their language is called *Gang*, or *Acholi*. In 1904, Church Missionary Society workers settled among them at a station named Patigo. A. L. Kitching (now Bishop of the Upper Nile) reduced their language to writing. With the help of a convert named Sira Dongo, belonging to a kindred tribe called Madi, he translated St. Mark's Gospel which was published in 1905. Since then the other

Gospels have been added. Over 50,000 copies of these books have been sold.

In 1907 the Bible Society issued St. Matthew's Gospel in *Nkole*, or in its full form, *Lunyankole*, spoken in the south-west corner of the field. This was translated by H. Clayton. His colleague, Miss M. T. Baker, assisted him in making a version of St. John, and afterwards added St. Mark and St. Luke; 23,000 copies have been sold, but there have been no fresh issues since 1918.

Returning to the eastern side of the Lake, in the north-east of the Northern Province, there is a Nilotic language known as *Teso*, in which A. L. Kitching was also the pioneer. His version of St. Mark was published in 1910. Since then the other Gospels, Acts, 1 Corinthians and James have all been prepared by the same translator and published by the Bible Society. *Teso* ranks third in numerical importance in the issues of Scriptures in Uganda languages. The total is almost 100,000.

Konjo, in the west, between Lake Albert and Lake Edward, is the next in chronological order. It is spoken by a tribe whose main habitat is in the Belgian Congo, but who have overflowed into the Toro country. W. E. Owen, who had learned the neighbouring language of *Nkole*, and had assisted in that translation, prepared St. Mark's Gospel in *Konjo* in 1914. Only one edition of 1,000 copies has been published.

Two other languages mainly spoken in the Belgian Congo have also impinged on Uganda at the north-

east frontier, and therefore must be mentioned in any complete list of Bible translations used in Uganda. They are *Lur*, a Nilotic tongue akin to *Gang*, and spoken on the north-west shores of Lake Albert; and *Lugbara*, a Sudanic language spoken in the extreme edge of the Belgian Congo, the West Nile district and around Arua in the Anglo-Egyptian Sudan. In the former language, J. O. Averill, of the Africa Inland Mission, has translated St. John. This was published by the Bible Society in 1922. In *Lugbara*, St. Mark, St. Luke, St. John, 1 John and James, all translated by missionaries of the same Mission, were published from 1922 to 1926.

Similarly at the south-west corner of the Protectorate, the version of the Gospels in *Ruanda*, a language alien to *Nyoro* and *Nkole*, spoken between Lake Victoria, Lake Kiou and Lake Tanganyika, has been used in Uganda. The translation was prepared by missionaries of the German Evangelical Mission when the district formed part of what was then German East Africa. The first edition was published by the Bible Society in 1914. A reprint was issued in 1923. The version is at present being revised.

In addition to these languages actually spoken within the present boundary of Uganda Protectorate, Scriptures in several tongues have been circulated among the immigrants. There is record of *English*, *Swahili* and *Arabic*; and the growing Indian trading community have been provided with Gospels in *Baluchi*, *Gujarati*, *Marathi*, *Persian*, *Panjabi*, *Nepali*.

Before the Bible Society work in Uganda was on its present basis, Scriptures in *Haya*, *Kikuyu*, *Sukuma*, *Giryama*, were despatched through the Church Missionary Society of Uganda. No doubt, copies of Gospels in several tongues spoken at the north-east corner of the Belgian Congo, where it touches the Anglo-Egyptian Sudan and Uganda, for example, *Zande* and *Logo*, have found their way across the border into the Uganda Protectorate.

All the Bible translations we have named have been published by the British and Foreign Bible Society, with which Uganda has been in close touch since Stanley's famous visit. At first the arrangements for making translations and supplying copies were made by correspondence with individual missionaries, but in 1897 it was found necessary to secure more direct contact with the whole field. Revision Committees, Bible Committees, and Book Depots have been organized and cheerfully aided by the Home Committee. Yet it was felt that the already heavily burdened missionaries could not be expected to carry on so much Bible work in addition to their own tasks. Joseph Mackertich, an Armenian, was therefore sent to Uganda as a sub-Agent of the Bible Society, working under the Secretary at Alexandria. In 1899 T. F. Shaw was appointed British and Foreign Bible Society Secretary for Uganda. In 1904 C. G. Phillips undertook the duties of Business Agent. For the first time Uganda has a separate portion to itself in the Bible Society Report of 1906. In 1916 W. J. W. Roome was appointed

Secretary for East Central Africa with Uganda as one of the principal parts of his field. W. E. Hoyle of the Diocesan Bookshop, Kampala, kindly helps in the distribution to the various local book depots and other centres. The following figures of sales through the Uganda Bible Committee show the marvellous increase: 1908, £216; 1914, £604; 1922, £2,304; 1927, £2,954.

The total circulation of Scriptures in Uganda now amounts to over 735,000 copies, of which the principal are: *Ganda*, 430,846; *Nyoro*, 114,641; *Teso*, 91,764; *Nkole*, 23,448.

An Appendix to this chapter gives a chronological survey of the growth of Bible translation in the Protectorate.

BIBLE TRANSLATION IN LANGUAGES SPOKEN IN
UGANDA.

1886	..	Ganda	..	Matthew I.-XIII.
1887	..	Ganda	..	Matthew.
1891	..	Ganda	..	John.
1892	..	Ganda	..	New Testament (except 1 John).
1893	..	Ganda	..	New Testament, Exodus, Joshua.
1894	..	Ganda	..	Genesis, Psalms, Daniel.
1896	..	Ganda	..	Bible.
—	..	Soga	..	Mark.
1897	..	Soga	..	Matthew.
1899	..	Soga	..	John.
1900	..	Nyoro	..	Matthew.
1901	..	Nyoro	..	Gospels.
1902	..	Nyoro	..	Psalms, Acts.
1904	..	Gisu	..	Gospels.
1905	..	Nyoro	..	New Testament.
—	..	Gang	..	Mark.
1906	..	Gang	..	Matthew.
1907	..	Nkole	..	Matthew.
—	..	Gang	..	Luke, John.
1910	..	Nkole	..	John.
—	..	Gisu	..	Acts.
—	..	Teso	..	Mark.
1911	..	Teso..	..	Luke.
1912	..	Nyoro	..	Bible.
1914	..	Konjo	..	Mark.
—	..	Teso..	..	John.
—	..	Ruanda	..	Gospels.
1915	..	Nkole	..	Mark, Luke.
—	..	Teso..	..	Matthew.
1920	..	Teso..	..	Acts.
1922	..	Lur	..	John.
—	..	Lugbara	..	Mark.
1926	..	Lugbara	..	Luke, John, 1 John, James.

At the first mention of a language in this list, the name is printed in Clarendon type.

THE ANGLO-EGYPTIAN
SUDAN

CHAPTER I.

Nursing a Nation

IT takes a long time to rebuild a country, and to rejuvenate a morally broken people. To redeem the dying is a far harder task than to nurture the living. After the Mahdi had finished with the Sudan, there was little left of the stuff of which nations are built. There was no man-power worth the name; half the population had perished by battle and disease, nor were the two millions which remained of much use to the country. Fifteen years of devilry in the name of God had unfitted them to plough an acre, or to organize a city. After Omdurman was won on September 2nd, 1898, they wandered over a vast territory of more than a hundred square miles—two or three to the square mile—a morally bankrupt humanity, moving in a welter of unmitigated chaotic ruin.

The care of this shattered people, and their slow convalescence into renewed moral health, has taxed the head and the heart of those whom the great Father appointed to nurse them.

The Sudanese are now feeling lusty again; they have been set in the way of reproductive work by the administrator, tamed by the schoolmaster, and taught to pray by the missionary. In short, they have regained their sanity and their health. They are striving to

forget the things which are behind, and reaching forward to the things which are before. Best of all, they are willing to learn, and ready to work—manly qualities in a backward people worthy of our respect. During the first five months of this year the Sudanese have surpassed themselves, importing goods to the value of £E.*460,816, and exporting to the value of £E.1,246,830 more than for the corresponding period of last year—a gain of eighteen per cent. and thirty-five per cent. respectively.

These trade returns mean much to the men of the governing race ; they indicate the measure of success achieved in educating their proteges in a new way of life. They show that the various tribes of the territory instead of continuing the old game of pillaging their neighbours' belongings, lifting their cattle or carrying off their women, are now learning the new western game of trade rivalry. This involves keeping the trade routes open and safe, the development of rail and river transport, increasing the telegraph and telephone services, and perfecting the arts of husbandry and irrigation.

Without doubt the Sudanese can do far better still, for they possess most valuable assets. They control the world's chief supply of gum arabic and ivory. Of the first commodity they exported in 1923 £E.1,006,623. Then in the matter of cotton the Gezira irrigation scheme, by means of the Sennar dam (on the Blue Nile at Makwar, about 170 miles south of Khar-

* The Egyptian pound is practically the same as the English pound.

toum), will permit of 100,000 acres being put under cotton annually, with unlimited scope for extension. In addition, considerable and increasing quantities of high-grade long-staple American cotton are produced in the northern provinces of Berbera and Dongola under irrigation, and as a rain crop in the Blue Nile, Kassala, Upper Nile and Kordofan Provinces. Moreover, the new Kassala railway, which connects with the main Nile—Red Sea railway, is designed to exploit the cotton lands of the Gash Delta, “which, when fully developed, are capable of producing, with relatively little expense on irrigation works, at least 100,000 bales of good Egyptian cotton per annum.” The cattle and sheep trade of the Sudan is likewise capable of great development. Egypt for a long time has looked to it for her main meat supply. Then the forests which line the Blue Nile river banks are rich in fibres and tanning materials.

On the White Nile grow valuable trees such as the ebony tree, the gum acacia, the bamboo, and the rubber creeper; whilst the Sudd area in the upper reaches contains an inexhaustible quantity of papyrus.

Gold is being successfully worked at Gabait in the Red Sea Province. Gold mines should be capable of development, for the ancients found that Um-Nabardi gold was good more than 2,000 years ago, and the Arab invaders of the Middle Ages here enriched themselves also. Natural salt fields on the Red Sea Coast near Port Sudan supply the whole needs of the country, and considerable quantities are exported to Abyssinia.

More important still is the question of rubber cultivation in the Bahr-el-Ghazal region. It is all a question of adequate native labour, otherwise there is no reason why rubber should not rank with gum arabic as a source of national wealth. The rubber plant thrives in the bush lands of the Bahr-el-Ghazal, all it requires is a chance to grow by keeping the ground clean of rank bush grass.

The transport and communications of the country keep abreast of its material development. The line from Wadi Halfa to Khartoum, with branch connections to Port Sudan, to Kareima in Dongola province, and on to Sennar and El Obeid, has recently been added to by the line from Kassala to Thamiam—217 miles of new track. The territory is linked by telegraph with Egypt, Eritrea and Abyssinia ; there are eleven wireless stations, 4,254 miles of telegraph line and seventy-seven Post and Telegraph offices.

These are the things which are now interesting the sons of the men who fought Kitchener and killed Gordon. To-day, they sit with serious mien in well-appointed railway carriages which run over the 1,800 miles of well-laid track, or travel luxuriously in the saloons of the Government steamers, which navigate the Nile and its tributaries between Assuan and Rejaf.

Gordon's statue, standing in the centre of Khartoum, faces this new Sudan. The Christian idealist who loved so truly the people of this land, surely has seen of the travail of his soul and is satisfied.

The production, conservation and training of a

population commensurate with the area and importance of the country is the most vitally important matter at the moment. Since the British occupation, it has trebled and now numbers nearly six millions. Christian missions, by means of the Church, school, hospital and dispensary, are helping to achieve this object, by disciplining the strong, and fortifying the weak. Epidemics are now rare, and infant mortality has been enormously reduced. The fear of God, which is the beginning of wisdom, is gradually putting a soul into the nation. The human material is good and interestingly diverse, falling into three main racial divisions.

In the northern deserts roam the nomadic Hamites or Bejas and the Arabs. In the central region are found the Arabs, Nubas and Negroids, while the south is peopled by pure Negroes.

The Bejas—who are found in the Atbai desert and about Kassala in the Eastern Sudan—are composed of the Bisharin, Hadendowa, and Kawahla.

A formidable figure the Bisharin looks seated on his camel, a sharp spear raised above his shield, and a look of fearlessness gleaming from his dark, intelligent eyes. The Hadendowa roam the region between the Atbara river and the sea, south of the Berber-Suakin road. The Kawahla of the Blue Nile are semi-nomadic.

In the central region, across the wide plains of Kordofan and the provinces of the Blue and White Niles, roam the Baggara, the Kababish and the

Hamar. The first of these derive their name from the Arabic word "Bakara," meaning a cow, which indicates wherein their tribal wealth consists. Doughty fighters these Baggara! They were the military arm of the Mahdi, and upon them his Khalifa Abdullah staked the cause of Islam on the fatal field of Omdurman.

The Negroes of the south are composed of a number of tribes; the Shilluk ranks among the most important. They are distinguished for their height, and their lissom, athletic figures, and are met along the left bank of the White Nile, and along the Sobat river. Herdsmen and fishermen, they roam the wide pasture lands of the Nile, and skim its placid waters in their skiffs constructed from the pith-like ambach tree. Redoubtable spearmen, they are feared throughout the Sudan; and their habit of plastering the head with reddish mud, and the body with grey clay, relieved with fantastic designs in wood ashes, gives them an awesome appearance. To this they add an uncanny habit of standing upon one leg when they wish to appear dignified, or to increase their importance in debate with chiefs, or when facing the European. This peculiarity is copied by the men of the Dinka tribe.

These Dinkas roam the Bahr-el-Ghazal with their numerous flocks and herds, occupying for preference the grassy lands by the river. The incursions of the slave-raiders from the north, however, forced them into the interior, and only the summer drought induced them to return to the river for four months of the year, in order to save their cattle. The abolition of

the slave trade by the Protecting Power will dispose the Dinkas to favour the Government policy of inducing the nomadic tribes to settle down to agricultural occupations. With the success of this policy will come increased facility for evangelization. Like the Shilluks, the Dinkas are born fighters and still have a distinct liking for the tribal raid. Passionately attached to their cattle, they make ideal shepherds, being distinguished among the Sudanese for a tenderness and care amounting almost to reverence. Then there is the Nuer tribe, living in sugar-loaf huts, fond of agriculture, innocent of clothing, but gaudily decked in multi-coloured muds and clays—reds, greys, blues and whites. Similar to them is the Jur people, distinguished for their ability in smelting iron ore, which they fashion into spear-heads and reaping-hooks. Neighbour to these are the Bari people, whose wealth in flocks and herds led to their spoiling by the raiding Dervishes and to their finding a compensation in agriculture. The Baris are one with the Dinkas in considering it becoming to extract their lower front teeth; they also affect a preference for reds in their clay attire, and can stand with a Dinka or Shilluk or other neighbours very proudly on one leg, tucking the other away where the stork has learned to put his. These tribes enlist our liveliest sympathy, for they interpret life and destiny in a manner neither futile nor without spiritual significance. They await the revelation of Christ to purify their tribal mysteries, and to illumine the gloaming in which they are groping.

But before leaving them we cannot but notice the Nyam-Nyam people. They figure in Arab folk-lore more than any other people of the Sudan. Around the camp fires of the Saharan caravans which arrive in Northern Africa, the writer has often listened to blood-curdling stories concerning them. Their name is onomatopoeic, and was bestowed upon them by the Arabs in imitation of the sound they made when devouring the bodies of their captives. They live in the highlands of the Nile-Congo water parting, and are skilled hunters and agriculturists. They are distinguished by a countenance expressing great resolution, to which trait very prominent cheek-bones and wide nostrils materially contribute.

In common with other negro tribes, the Nyam-Nyam suffered severely by the incursions of the Arab slave-raiders from the north. But it frequently happened that when not taken by surprise they received the marauders with a stout defence, and inflicted upon them serious casualties. The slave-raiders, forced to retreat from the hill villages of the Nyam-Nyam into the plains, later learned to their horror, that the wounded and prisoners had been carefully roasted, in order to provide a feast of triumph to celebrate the discomfiture of their enemies.

The terror to a Moslem of a fate which was rendered doubly accursed by the inconceivable ceremonial pollution of being devoured by an unclean pagan infidel, accounts in part for the significant fact that

the Nyam-Nyam have never been brought into subjection to Arab rule.

A few brave men, looking out over these vast territories with the Christian vision of compassion for their teeming tribes, have been ministering to their souls and bodies. The eternal debt of the Sudanese to the seven doctors who staff the Church Missionary Society's hospitals at Omdurman and Lui, the United Presbyterian Mission hospitals at Khartoum, Doleib Hill and Nasser, and that of the Sudan United Mission at Melut, can never be adequately acknowledged. Critics of the Sudan Government might also find it possible to admit that the Christian spirit in their policy is stronger than many imagine, and they have dotted the country with some ten hospitals and numerous dispensaries, served by twenty English and forty Syrian doctors. And this does not tell by any means the whole story.

The general missionary enterprise has moved forward a long step since the Church Missionary Society, in 1905, advanced from its base in Egypt and occupied the chief centres in the Northern Sudan. As early as 1906, at the invitation of Lord Cromer, they advanced into the Southern Sudan in order to reach the Dinka and other tribes. But it is only now that the Southern Sudan will get a real chance of the missionary uplift, for it has been merged into a new diocese of which Archdeacon A. L. Kitching has been consecrated Bishop, and which will be known as the diocese of the Upper Nile. This diocese will, it is proposed, include

the whole of Uganda east of the Nile (with the exception of Busoga), the two southernmost Sudan Provinces, Mongalla and Bahr-el-Ghazal, and the Upper Nile Province as far north as the Sobat River. The Sudanese provinces of Mongalla and Bahr-el-Ghazal themselves form 180,500 square miles of the new diocese—an area larger than the whole of the Uganda Protectorate.

But the Bishop may be trusted to lengthen his cords and strengthen his stakes, and tabernacle in its utmost corners. He is a pioneer missionary by instinct. He has been breaking new ground for the past twenty years, has learned to preach in four native languages, and has done translation work in his spare time! His administrative ability already has been shown in caring for some three million native people distributed over 110,000 square miles.

As the Bishop moves to the northward half of his new diocese and turns his eyes eastward, he cannot fail to be strongly drawn to that solitary land ringed by mountains—Abyssinia, the elder brother of the group of East African nations. When the Egyptian Sudan, Uganda, Kenya, Somaliland, and Eritrea were utterly savage, this sixth and greatest of the company held aloft the Christian torch.

CHAPTER II.

Building the Kingdom in the Sudan

THE Anglo-Egyptian Sudan covers an area ten times that of Great Britain, and has a population of nearly six millions, of which about one-third is Moslem, and two-thirds pagan. This population comprises not less than two hundred tribes, and occupies the fertile territory south of Wadi Halfa and north of the Uganda frontier. The modern history of these peoples has been made during the last two decades, as they have been gradually built into the British Commonwealth of nations. Security, industry and prosperity characterize this growing African civilization.

Thirty years ago the natives of the Bahr-el-Gahzal rarely travelled in parties of three because the third man feared to be overpowered by the other two and sold to the slave-dealer. To-day, freedom and safety of movement is secure. The Sudan of the Mahdi is not only dead, but forgotten. The slaves of yesterday ride in railway carriages which rival the Pullman.

The protecting power has shown a lively faith in the capacity of the Sudanese to achieve a national advance. Something of the manly, independent quality of the Sudanese draws out the best an Englishman has to give. Together they built the great Makwar

Dam at Sennar, Britain contributing the brains, and eight millions sterling worth of concrete and steel, and the Sudanese their magnificent brawn. This intelligent co-operation in developing the material resources of the country has been made possible by reason of the moral and spiritual uplift of the people during the last twenty years.

The story of the early beginnings of the Church in Nubia would, if fully known, be of absorbing interest. Little of it has been preserved, but as early as the end of the second century, when the heavy persecution of Septimus Severus fell upon Egypt, the scattered witnesses to the Faith found their way to the unevangelized tribes. The later Diocletian persecution which harried the Church, produced a second wave of missionary activity. Only a short distance from Khartoum Christian ruins may still be seen—granite pillars with crosses—mute witnesses to a Christian past. In June, 1698, the Jesuit missionary, Charles Xavier de Brevedent, entered the Sudan; the first Roman Catholic mission was not established, however, until 1846. Its destruction by the Mahdi is graphically related by Father Ohrwalder in his book, "Ten years' captivity in the Mahdi's camp." When peace was restored in 1898 this work was taken up again.

As early as 1878 General Gordon advocated that the Sudan should be evangelized by the Protestant Churches. He little thought, perhaps, that his own death would be the means of giving force to his plea. In January, 1885, Gordon perished at Khartoum,

and a few weeks later, at one of the most memorable meetings the Church Missionary Society ever held in Exeter Hall, with Earl Cairns in the chair, Canon Stuart advocated a Gordon Memorial Mission to the Sudan. Almost at once £3,000 was subscribed, and the victory of Omdurman, thirteen years later, opened the way for the initial missionary advance. In 1905 the Church Missionary Society sent out its first workers, and they now occupy Khartoum, Omdurman, Wad Medani and Atbara. A year later an advance was made toward the south, when, on the invitation of Lord Cromer, the station of Malek, a thousand miles higher up the Nile than Khartoum, was occupied in order to reach the Dinka tribe. Then Yei was opened, where a boarding school for the sons of chiefs has thirty under training. Another station is Juba, with a High School, quite up to the standard of the advanced classes at Gordon College, where the quality of the English spoken would surprise the visitor. At Yambio are found the Azandi, "the most promising tribe in the Sudan," where a notable company of native Christian young men are engaged in voluntary evangelism. And then Lui, where there is a busy hospital and a flourishing Church among the Horus, with an evangelistic venture among the neighbouring Opari. All this work in the Bahr-el-Ghazal province among the pagan tribes has closer affinities with Uganda than with the north. Bishop Gwynne writes: "It is a great satisfaction to report that what has been talked about so long will, please God, be accomplished this year (1926), that is the

separation of the southern provinces of the Sudan to form a new diocese with part of Uganda." The whole work is alive, warm with evangelistic fervour, and set on solid foundations.

The American United Presbyterian Mission is at work in this region at the stations of Doleib Hill and Nasser, the former opened in 1902 and the latter ten years later. A staff of twenty workers are serving the pagan tribes of the Dinkas, Shilluks and Nuers. A varied form of work is being done at Doleib Hill. An evangelistic group preaches far and near to thousands of hearers, an educational one runs boarding and day schools (and the king of the Shilluks, after seeing the schools in Khartoum, wishes this work to be enlarged). Then there is an industrial effort, which is producing expert gardeners and carpenters, and a medical work to which come natives from Doleib Hill right to the Abyssinian border. The work at Nasser follows this same fourfold plan, and the general statistics indicate encouraging results, especially among the young. A church membership of three hundred and twenty-two tried and approved converts reported in 1924, is one of the most significant missionary facts of this region.

The Sudan United Mission is here in some strength occupying five stations with a staff of fourteen missionaries. At Melut, Rom, Meriok, Heiban and Abri, they are evangelizing the Dinka, Shilluk, Nuer and Nuba mountains people. The Sudan Government has invited the Mission to extend its operations in the

Nuba mountains province. The future of the work in the southern Sudan undoubtedly depends upon fostering a living indigenous Church full of evangelistic fervour. The handful of European missionaries—forced by a dangerous climate to frequent absence—cannot hope to compass the task. Kordofan, Darfur, the northern half of Bahr-el-Ghazal, the Blue Nile, Fung and the White Nile district and the Red Sea Province are still practically unoccupied. When we retrace our steps northward we find no workers in the provinces of Kassala and Dongola.

A good beginning, however, has been made, and the rapidly growing network of roads and railways will increasingly facilitate wide evangelism ; but any rational hope of advance must depend upon the native African Church.

The magnet of the north, of course, is Khartoum, the capital city of the whole Sudan, with a population of 30,797, which by means of a steel bridge is linked with North Khartoum, which has 14,319 inhabitants. A ferry service now binds Omdurman to these, but a fine steel bridge will shortly span the dividing White Nile, and this great straggling African city of 78,624 Moslem people will be incorporated into a magnificent capital whose population must rapidly reach two hundred thousand.

Khartoum is a striking city, laid out on generous lines, traversed by pleasant boulevards bowered in leafy shade, and dotted with restful public gardens. Here is epitomized the work being done in the whole

territory. The religious activity is symbolized by the handsome cathedral, consecrated by the Bishop of London in 1912, the educational activity by Gordon College and the fine mission schools of the Church Missionary Society and the American United Presbyterian Mission, and the medical by Government and mission hospitals.

The missionary outlook has radically changed during the last decade. Everywhere there is advance and a wide door of opportunity. In the American Mission School at Omdurman, for example, as many as a hundred and twenty Moslem men meet every Sunday to hear the preaching of a converted Moslem. A special preacher like Dr. Zwemer attracted nightly four times that number to evangelistic meetings at which ten pounds' worth of religious books and Scriptures were sold, and over a hundred of the leading Moslems accepted a presentation copy of Matthew's Gospel. Equally encouraging were the two mass meetings in the Coptic Cathedral at Khartoum, at which fifteen hundred were present on each occasion. The growing demand for literature of the right kind is one of the most cheering signs in the city, and the Church Missionary Society is planning to meet this by opening a book shop.

Dr. Zwemer records that "there is sympathy and co-operation with the missions on the part of many of the leading Government officials, and an increasing conviction that Islam is not the best religion for the Sudan." Certainly Islam is strongly

entrenched, so much so that the primary text-book in the Government schools is the Koran. It moulds the mind of the young, and prepares them to take their places with their elders in the six hundred mosques of Khartoum and the provinces. The soul-hunger of the people—as in Northern Africa—is shown by the favour accorded to the Islamic Religious Brotherhoods. The Qadariya (called here the Jilaniya), the Mirganiya, Ahmadia (or Idrisiya), and the Rashidiya, all have their “Zawias” or religious houses. These orders profess to carry on the Moslem to a higher spiritual experience than is enjoyed by the ordinary follower of the Prophet, by the impartation of special knowledge and the following of a special *way*. They often present points of contact with Christian thought as represented by Christian mystics. The Gospel of St. John often makes a special appeal to these brotherhoods.

At the other end of the scale is a population sunk in superstition and gross ignorance. Less than two per cent. of the men can read, and the women are universally illiterate. Only a third of the total population of the Anglo-Egyptian Sudan is even nominally Moslem, but Islam is gaining ground everywhere. Where it penetrates it compromises with paganism, so that some of the old pagan customs such as bodily mutilation, teeth filing, lip perforation and tribal face markings are practised by Moslems.

The Church Missionary Society's work at Khartoum is full of promise; out from it has developed the

educational and evangelistic work at Wad Medani, Atbara and Port Sudan. Further afield the American missionaries have reached out in similar fashion to Dongola, Port Sudan, Halfa and Gereif.

The work is being looked upon as a whole, and an Inter-Mission Council has been organized composed of representatives of the three Missions whose work we have briefly surveyed. Their avowed purpose of taking a forward step in united missionary endeavour gives ground for hope of steadily increasing achievement.

CHAPTER III.

The Bible in Anglo-Egyptian Sudan

BY THE REV. R. KILGOUR, D.D.

SIXTY years ago the British and Foreign Bible Society started work in Khartoum, but it was only after the reconquest of the Sudan that any advance was possible. To-day there is a Bible Depot with a good stock of Scriptures in the city where Gordon died. Three workers, Mr. P. A. Hamilton, with Colporteurs Ibrahim Abd el Messih and Saggai Hablemariam, make frequent tours over a widely extended district. Last year's report tells of visits to twenty-five important centres from Halfa in the north to the extreme south of the Anglo-Egyptian Sudan, and from Port Sudan on the Red Sea down to the borders of Eritrea and Abyssinia. Most of the circulation of Scriptures is naturally along the rivers, the White Nile, the Blue Nile, and the Atbara. But many journeys are made by rail, or camel, or mule, or on foot up the mountains. Bibles in French and in Russian were sold last year at Sayo, 6,000 feet up the hills; and several books at Fincho, whose altitude is even 3,000 feet higher. Ibrahim reports that the Arabs at Kassala and Gebeit were "much more ready to buy Gospels than on any previous

occasion." The circulation last year amounted to 3,713 copies.

As might be expected, most of the Scriptures used are in the *Arabic* language. The B.F.B.S. has published translations in four different forms of one indigenous tongue, that of the *Jieng*, or *Dinka* race. And the American Bible Society has issued St. John's Gospel in *Shilluk*, spoken by a people up the Sobat River, among whom the American United Presbyterian Church supports a Mission.

The *Jieng*, *Jeng* or *Dinka* are the most important race in the southern part of the Anglo-Egyptian Sudan. Major Stevenson-Hamilton, a Government Inspector, gives an interesting description of them in *The Geographical Journal* for November, 1920. He states that "despite the curtailment of much of its territory and the absorption or extinction of many of its tribes by hostile neighbours during the last half century," this race still extends over the flat country round the Bahr-El-Jebel and Sobat Rivers. Their own name for themselves is *Jieng*, or *Jeng*. "*Dinka*" is said to be an Arabic corruption of "*Deng Kurs*," a district south of the Sobat. Their language belongs to the Nilotic or Sudanic group, but is spoken with many dialectical differences. So great are these differences that the Bible Society has published Scriptures in four different forms of the language: (1) *Kyec*, (2) *Bor*, (3) *Chich*, (4) *Ager* or *White Nile*.

The first Gospel ever printed in any kind of *Jieng* occurs in a grammar of the *Dinka* language published

by Dr. G. C. Mitterrutzner at Brixen, in 1866. This contains, in addition to a vocabulary of Dinka, German and Italian, a version of St. Luke's Gospel. The translation was based upon linguistic notes compiled by members of the Roman Catholic Central African Mission, which had stations at Khartoum and Gondokoro, and an out-station named "Holy Cross" among the Kyec Dinkas on the west bank of the White Nile. They put their information at the disposal of Dr. Mitterrutzner. He also had the assistance of a young Dinka lad of fifteen who had been educated by these missionaries. The book was prepared as a linguistic study.

Almost forty years afterwards, Mr. R. H. Weakley, the B.F.B.S. Agent in Egypt, was so impressed with the urgency of providing Scriptures for this race that he revised this version, comparing it with the Greek text. His colleague in this task was a Dinka named Salim Wilson. Together they produced a version which the Bible Society printed in 1905, some time before any Protestant Mission had started work among the people. The result was that when the C.M.S. opened a station at Malek they found the printed book ready in advance even of the evangelist's spoken message.

It is not surprising that closer contact with the Dinkas proved that this version, prepared mostly by those who were not actually living among the people, was not an ideal translation. It was found, for example, that it could be understood only by one small section,

as it was written in what turned out to be the particular dialect called *Kyec*. Imperfect and defective though it was, it proved useful in the beginning of the work of the C.M.S. among the Dinka race.

In 1915 the Rev. A. Shaw, C.M.S., prepared a fresh translation of St. Luke's Gospel. For this purpose he chose what is known as the *Bor* dialect spoken to the east of Malek. Since then the B.F.B.S. has added St. Mark's Gospel and the Acts, translated by the Rev. C. A. Lea Wilson and other C.M.S. workers.

In the meantime, Mr. Lea Wilson and his colleagues found it necessary to make a version in a third dialect of Jieng called *Chich*, spoken on the other side of the Bahr-el-Jebel, west of Malek. St. Mark was published in 1916.

And just last year, 1926, we have added a translation in a fourth Jeng dialect, known as *Ager* or *Ageir*, or *White Nile*, which is spoken up in the north beyond Melat. The Australian and New Zealand branch of the Sudan United Mission support the work in this part of the field. The version was made by Dr. R. Trüdinger, one of their missionaries.

But these four forms of Jieng do not exhaust the list of Jieng tribes to whom the Gospel has yet to be preached. Up at the northern end of the territory, a little south of the town of Renk, there are still the Abialangs, and the Niels or Nyels. South of Kodok or Fashoda we hear of the Dongjols and the Bers or Biers. All these, we are told by a missionary of the S.U.M., form one Jieng tribe called the Moinjang.

Further south, above Sobat, we hear of the Gol or Gwol Dinkas, the Nearwang, or Narryewang Dinkas, the Twi Dinkas ; and only south of them do we come upon the C.M.S. station of Malek, with their Missions among the Bor and the Chich tribes.

Though the *Jieng* language is Nilotic or Sudanic it seems to differ widely from *Shilluk*, which belongs to the same stock. It is remarkable that these Shilluks who live north of the Sobat River speak a tongue said to be almost identical with that of the *Acholi* or *Gang* who live on the northern borders of Uganda. *Jieng* appears to have no affinity with *Bari*, the speech of one of their southern neighbours, but to have some similarity with the *Nuer*, who are found just south of the Sobat. *Nuer* is being studied by one of the missionaries of the American United Presbyterian Mission stationed at Nasser. It is also known at Nat and is spoken on the Sudan-Abyssinian frontier. Another tribe being reached by the American Missions is the Annak, or Bar. They are described by the Sudan Government as "a poor, feeble tribe much down-trodden by the Nuers." Most of the Anuaks are under Abyssinia. The Sudan Anuaks appear to have lost their individuality and to have become more or less absorbed by the Nuers. Yambo, or Yambe is given as the name of a sub-tribe of Anuaks on the Abyssinian border.

In addition to these indigenous dialects of the natives of the Anglo-Egyptian Sudan, the languages of the neighbouring countries, Eritrea, Abyssinia, and

even Somaliland on the east, Nubia and Egypt on the north, Uganda, Kenya and Belgian Congo on the south, are spoken by immigrants. Scriptures in *Amharic* and *Tigre*, as well as some of the *Galla* versions published by the Bible Society, find a sale, also Gospels in *Egyptian Colloquial Arabic*, and in *Classical Arabic* and in *Nubian*.

There is an even closer contact on the southern boundary. *Jieng* and *Shilluk* are only two of the many Sudanic languages; *Madi*, *Lur*, *Zande*, *Lendu* and *Ndo* are others. And the Bible Society has already published St. John's Gospel in *Lur*; St. Mark, Luke and John, Acts and Galatians in *Zande*; St. Mark in *Lendu*, as well as St. Mark, Luke, John, 1 John and James in *Lugbara*, another language on the frontier, between Belgian Congo and the Anglo-Egyptian Sudan. The Gospels of St. Matthew and Mark in *Logo*, and also in the *Uele* dialect of *Ngala* are available.

We have already spoken of the affinity of Shilluk and *Acholi* or *Gang*, in which the four Gospels have been printed, though the home of the Acholi is in the Nile Province of Uganda. South-east of Gang is *Teso* of the Eastern Province, Uganda. It possesses the four Gospels and Acts. Peoples speaking Gang and Teso find their way into the Anglo-Egyptian Sudan. We have no figures to show what number of books in these contiguous languages permeate across the border, but we may be sure some do pass over.

But what are these among many? Six million souls are said to inhabit the million square miles of

Anglo-Egyptian Sudan. Truly the labourers are few, and the Bible work done but little. There is much land still to be possessed.

* *The American Bible Society* has had a long connection with the Sudan. For fifty years or more the Society's Levant Agency, with headquarters at Constantinople, sent out its Arabic Scriptures and its workers into all that region working up the Nile from Egypt.

In 1921 that part of the Levant Agency which covers the Arabic-speaking sections was set apart from the Levant Agency and called the Arabic-Levant Agency, with headquarters at Cairo. This field covers the work up the Nile, following and going along with the activities of the American United Presbyterian Mission.

Colporteurs are supported in connection with this Mission, and help is given for the distribution of the Scriptures in the Sudan. The work of the Society in this area is carried on in fellowship with this Mission, and the Society's secretaries visit the area from time to time.

* Note by Editor from information supplied by Rev. William I. Haven, D.D., General Secretary.

APPENDIX I.

STATISTICAL TABLES OF UGANDA AND
ANGLO-EGYPTIAN SUDAN.

UGANDA.

Area : 96,162 square miles.
Population : 3,036,518 (1923).

Missionary Societies at Work.

Church Missionary Society	C.M.S.
British and Foreign Bible Society	B.F.B.S.
Africa Inland Mission	A.I.M.

Statistical Summary.

Anglican Church :

Christian Community	267,522*
Missionaries	112
African Workers	5,320
Stations and Outstations	2,702
Schools	1,655†

Roman Catholic Church :

Community	255,014*
Missionaries	249
African Workers	3,474
Stations and Outstations	1,893
Schools	1,587†

* 1921 Census.

† Government Report.

STATISTICAL TABLES OF UGANDA

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Province.	District.	Area. Sq. Miles.	Population (African) (1921).	Station.	Mission.	European Workers.				Total African Workers
						Men.	Wives.	Wom.	Total.	
Buganda Province.	Mengo ..	5,851	331,991	Mukono Kampala Namirembe (Mengo) Ndeje Gayaza Kako Mityana Kasaka Budo	C.M.S. B.F.B.S. C.M.S. C.M.S. C.M.S. C.M.S. C.M.S. C.M.S. C.M.S.	3 1 9 — — 1 1 1 1 1	2 — 9 — — 1 1 — — 1	— — 11 2 4 — 1 — —	5 1 29 2 4 2 3 1 2	1,820
	Masaka	4,602	147,981							
	Mubendi	5,623	139,228							
	Entebbe ..	6,294	155,553							
	Busoga ..	10,445	221,108	Iganga Kamuli Nabumali M'balc N'gora Lira Nil Nil	C.M.S. C.M.S. C.M.S. C.M.S. C.M.S. C.M.S. Nil Nil	1 1 3 1 2 1 — —	— 1 2 1 2 1 — —	2 1 3 — 3 — — —	2,104	
	Bukedi ..	3,088	392,702							
	Teso.. Lango Labor Karamoja ..	4,738 5,099 5,810 7,112	266,396 201,631 67,000							
Western Province.	Toro ..	5,579	117,397	Kabarole	C.M.S.	3	2	2	9	850
	Ankole Kigezi ..	6,131 2,056	251,156 206,090	Mbarara Kabale	C.M.S. C.M.S.	2 5	2 2	2 2	6 9	
Northern Province.	Bunyoro ..	5,619	98,573	Hoima Masindi	C.M.S. C.M.S.	— 1	— 1	2 —	2 2	546
	Gulu ..	6,995	83,872	Gulu	C.M.S.	2	1	1	2	
	West Nile ..	4,113	162,799	Arua	A.I.M.	2	2	2	4	
	Chua ..	7,007	71,258	Nil	Nil	—	—	—	6 —	
		96,162	2,914,735	22 Stations.	3 Missions.	41	31	40	112	5,320

EUROPEAN AND AFRICAN WORKERS.

ROMAN CATHOLIC MISSIONS.

Few particulars are available of the distribution of workers in the three Roman Catholic Missions.

The White Fathers are the main Mission in Buganda Province, with fifteen stations. The Mill Hill Fathers have seven stations in Mengo District of Buganda Province and fourteen stations in the Eastern Province. The White Fathers have five stations in the Western Province and two in Bunyoro District of the Northern Province. The Italian Catholic Mission has five stations in the Northern Province.

The following are the totals given in the "Manuel des Missions Catholiques" (1925):—

	Priests.	Lay.	Sisters.	Total.	African Workers.
White Fathers Statistics	88	12	45	145	1,782
Mill Hill Mission Statistics	66	—	14	80	1,622
Italian Catholic Mission Statistics ..	13	5	6	24	70
Roman Catholic Missions (1923) (48 Stations, 3 Missions). ..	167	17	65	249	3,474

COMPARISON OF PROTESTANT AND ROMAN CATHOLIC
MISSIONS.

	C.M.S. and A.I.M.	Roman Catholic* Missions.	Total.
Stations	22	48	70
European Workers ..	41 Men	167 Priests	208
	31 Wives	17 Lay	31+17
	40 Women	65 Sisters	105
	<u>112 Total</u>	<u>249 Total</u>	<u>361 Total</u>
African Workers ..	5,320	3,474	8,794
Communicants ..	43,759	297,479	341,238
Other Christians ..	142,219	106,610	248,829
Total	<u>185,978†</u>	<u>404,089†</u>	<u>590,067†</u>
Churches and Out-stations ..	2,702	1,893	4,595
Schools	1,655	2,066	3,721
Scholars	176,033	82,215	258,248

* These figures are taken from the "Manuel des Missions Catholiques" (1925).

† The Census (1921) gives Protestants 267,522
Roman Catholics 255,014
522,536

1925. NATIVE ANGLICAN CHURCH—UGANDA.

Adminis- trative Provinces.	Deanery.	Native Workers.				Stations.	Out-stations.	Communicants	Baptized.	Catechumens.	Total.	Educational.					
		Clergy.	Laymen.	Women.	Total.							Staff.		Students and Scholars.			
												Men.	Women	Total.	Men and Boys.	Women and Girls.	Total.
Buganda Province.	Mengo	14	454	40	508	11	145	10,457	33,733	892	34,625	134	40	174	12,734	8,809	21,543
	Kyagwe	5	377	30	412	4	140	3,502	14,278	765	15,043	99	30	129	11,969	5,925	17,894
	Bulemezi	7	424	30	461	6	156	4,839	18,622	698	19,320	138	30	168	15,147	8,821	23,968
	Singo	3	95	4	102	3	55	1,708	7,515	197	7,712	14	4	18	1,766	834	2,600
	Buwekula	2	61	1	64	2	37	1,017	2,721	134	2,855	5	1	6	723	415	1,138
	Gomba	2	103	1	106	3	51	1,722	7,195	193	7,388	17	1	18	1,271	838	2,109
	Budo	4	153	10	167	4	136	2,157	6,314	192	6,506	23	10	33	1,987	1,576	3,563
	TOTALS	37	1,667	116	1,820	33	720	25,402	90,378	3,071	93,449	430	116	546	45,597	27,218	72,815
Eastern Province.	Busoga	8	516	35	559	7	277	3,148	14,698	2,101	16,799	82	35	117	17,822	8,046	25,868
	Bukedi	4	628	12	644	4	444	2,227	10,852	4,360	15,212	25	12	37	11,578	9,918	21,496
	Teso	4	892	5	901	4	343	2,335	14,049	5,773	19,822	29	5	34	12,361	10,068	22,429
	TOTALS	16	2,036	52	2,104	15	1,064	7,710	39,599	12,234	51,833	136	52	188	41,761	28,032	69,793
Western Province.	Toro	4	191	46	241	4	172	4,182	12,293	380	12,673	9	46	55	2,777	2,257	5,034
	Ankole	5	383	27	415	4	249	3,676	10,472	420	10,892	43	27	70	8,482	6,087	14,569
	Kigezi	1	189	4	194	2	169	131	827	500	1,327	6	4	10	5,052	1,583	6,635
	TOTALS	10	763	77	850	10	590	7,989	23,592	1,300	24,892	58	77	135	16,311	9,927	26,238
Northern Province	Bunyoro	5	205	16	226	4	107	1,848	6,677	576	7,253	36	16	52	2,247	1,696	3,943
	Gulu	1	262	7	270	1	158	810	5,525	3,026	8,551	4	7	11	2,524	720	3,244
	TOTALS	6	467	23	496	5	265	2,658	12,202	3,602	15,804	40	23	63	4,771	2,416	7,187
GRAND TOTALS ..		69	4,933	268	5,270	63	2,639	43,759	165,771	20,207	185,978	664	268	932	108,440	67,593	176,033

POPULATION AND RELIGIONS OF UGANDA—CENSUS 1921.

Provinces and Districts.*	Area.	Population.			Religions of Africans.					Population %			Christians %		Majority.	
		Euro- pean.	Asi- atic.	African.	Protestant Christian (1921).	Roman Catholic.	Moslem.	Pagan.	Chris- tian.	Mos- lem.	Pa- gan.	Roman Catho- lic.	Pro- test- ant.			
Buganda Province.																
Mengo ..	5,851	473	1,513	331,991	112,784	72,731	41,088	105,388	55	13	32	45	55	Prot.†		
Masaka ..	4,602	58	299	147,981	15,496	55,505	10,946	66,034	48	6	45	77	23	R.C.		
Mubendi ..	5,623	42	44	139,228	29,954	26,730	3,606	78,938	40	2	57	48	52	Prot.		
Entebbe ..	6,294	229	441	155,553	34,173	49,715	16,623	55,042	53	10	37	59	41	R.C.		
Totals	22,370	802	2,297	774,753	192,407	204,681	72,263	305,402	51	10	39	51	49	R.C.		
Eastern Province.																
Busoga† ..	10,445	131	1,427	221,108	9,687	3,816	7,203	200,402	6	3	91	29	71	Prot.		
Bukedi† ..	3,088	52	718	392,702	26,593	9,883	6,909	349,317	9	1	89	28	72	Prot.		
Teso ..	4,738	52	510	266,396	11,521	4,410	594	249,871	6	2	93	28	72	Prot.		
Lango ..	5,099	13	296	201,621	1,887	330	407	199,007	1	2	98	19	81	Prot.		
Labor ..	5,810	—	—	{ 67,000 }	—	—	—	—	—	—	—	—	—	—	—	—
Karamoja..	7,112	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Totals	36,292	248	2,951	1,148,837	49,688	18,439	15,113	998,597	6	1	92	28	72	Prot.		
Western Province.																
Toro ..	5,579	68	74	117,397	5,236	8,235	1,311	102,615	11	1	87	77	23	R.C.		
Ankole ..	6,131	32	101	251,156	12,000	14,385	4,713	220,058	10	2	88	54	46	R.C.		
Kigezi ..	2,056	8	23	206,090	1,584	857	297	203,352	1	1	98	38	62	Prot.		
Totals	13,766	108	198	574,643	18,820	23,477	6,321	528,025	7	1	91	54	46	R.C.		
Northern Province.																
Bunyoro ..	5,619	60	125	98,573	5,316	4,939	2,504	85,814	10	2	87	48	52	Prot.		
Gulu ..	6,995	18	13	83,872	778	1,681	586	80,827	2	5	96	60	40	R.C.		
Chua ..	7,007	13	9	71,258	174	177	462	70,445	4	6	99	50	49	R.C.		
West Nile..	4,113	20	11	162,799	339	1,620	751	160,089	1	4	98	84	16	R.C.		
Totals	23,734	111	158	416,502	6,607	8,417	4,303	397,175	3	9	96	53	47	R.C.		
GRAND TOTALS||	93,162	1,269	5,604	2,914,735	267,522	255,014	98,000	2,227,199	18	3	78	49	51	Prot.		

* Rudolf Province, which consists of Turkwee, Dabossa and Turkana, is now attached to Kenya.
† Bukedi has been divided into three divisions: Budama, Bugweri and Bugishi. The boundaries between Busoga and Bukedi have been altered.
‡ Prot.—Protestant; R.C.—Roman Catholic.
|| In 1923 it was estimated that the population had increased by 114,910 on that of the 1921 Census.

THE PEOPLES OF UGANDA.

(From Notes by W. J. W. ROOME, F.R.G.S.)

THE peoples of Uganda fall into four main groups :
Pigmy Prognathus, the Bantu, the Nilotic
and the Hamitic.

THE PIGMY PROGNATHUS.

These primitive peoples probably closely resemble the original negro type. The group includes not only the dwarfs of the Central African forests, but also those natives of normal height found from Semliki to Lake Kivu. Their most distinguishing features are the remarkable size of the *alae nasi*, the long upper lip, and the comparative length of arm and shortness of leg.

THE BANTU.

The Bantu does not greatly differ from the West African type, but inter-marriage with Hamitic and Negroid races from the north has modified them. The principal tribes of this group in Uganda are the Baganda, the Banyoro, the Bakonjo, the Bagishu and the Banyuli.

The Baganda alone of all these Bantu tribes in East Equatorial Africa have remarkable characteristics which mark them as a superior type to others of the same family. The aristocracy have lighter skins than the peasants, due to their Hamitic strain.

The tribe is progressive, and welcomes European civilization. Mutilation of their persons, cicatrization, filing of teeth, removal of the lower incisors, drilling and ornamentation of lips and ears so common in other tribes, is forbidden. They are now constructing brick houses, to replace their huts, and wattle and daub dwellings. They excel in making good pottery, and construct and play with skill the flute, harp, horn and drum.

THE NILOTIC TRIBES.

The Nile negroes form the bulk of the Northern Province in the Nile Valley north of Bunyoro, and of the Eastern Province north of Lake Kiaga.

They are usually ugly of features, except those who have inter-married with the Bantu, the Masai or the Hamites, whose off-spring are finely formed and handsome. The Nilotic negro is the blackest of all negroes ; he has small hands and feet, and long arms, and in some tribes his head is often covered with thick woolly hair a foot long.

Their villages show tribal peculiarities. All the huts are of medium size, circular, and with roofs thatched in flounces. The Latuka make their roofs very high, the Lango and Acholi have a stockade of stout poles, the Madi add to these a deep trench, the Kumarn surround their villages with a circular hedge of euphorbia. All of them delight in agriculture, and in the tending of cattle, sheep and goats. They are

musical, and play skilfully the horn, flute, drum and zither.

The chief of these tribes in Uganda are the Acholi, the Madi, the Lango, the Badama, the Mbai and the Karamoja. Of these the Lango is the largest tribe, and so far largely unreached by Mission work.

The men of the Lango believe in doing the hard work of cultivating the soil themselves, and exempting their women folk ; an idea which has not yet occurred to the Bantu tribes. They are a fine upstanding race, enhanced in the case of the men by a life of hunting and fighting, which demands powers of endurance and sustained exertion. Their black features are suffused with a reddish tinge, and a well-formed nose, thin of nostril and with a high bridge, adds to their distinguished appearance. They live in dome-like huts about eighteen inches high, having a small front door with a low porch projecting about two feet. The opening is just sufficient for a body to crawl through on hands and knees, and is closed from inside by a stiff-plaited mat. The houses are well built, and last for about three years, by which time the soil in the immediate neighbourhood is exhausted, and the village migrates and rebuilds.

The Lango are deeply religious. Witches are rare, and when "smelled out" are clubbed and burnt. Their high god is Jwok, a vague term conveying the idea of an aggregate of all the spirits of men who have been long dead, a kind of spiritual force overseeing and controlling the destinies of man, into which he is

absorbed at some eventual period after death. Jwok is likened to a moving wind, and his dwelling is in many places, but Mount Agoro is his most permanent home, where the Lango go on pilgrimage.

The tribe is divided into four large groups: Jo Aber, Jo Kidi, Jo Moita and Jo Burutok, and subdivided into a hundred and fifteen exogamous clans, each with its own tabus or prohibitions.

For instance, there is the clan Jo Ayom (the red colobus) who mourn as for a human being if a colobus is killed, as it is said to be one of their men. The clan Jo Akwaich (leopard) mourn the death of a leopard for the same reason, and their tradition is, that, in olden times, every new-born child of the clan was put in a leopard's mouth, and none were even harmed. Then there is the clan Jo Akarawok me Jo Amor (duiker), who will not kill a duiker (small antelope), and if they do so by accident, bury it carefully with leaves.

THE HAMITES.

Among these tribes are the Kuman, the Teso, the Nakenyi, the Bahima (or Bainia), and the Bahisi. The most notable of these is the Bahima, who form an aristocracy, and are found among the notables of Ankole, Bunyoro and Toro. Some are also to be met with among the herdsmen scattered throughout Buganda. A pure-blooded member of this tribe is tall with a graceful well-proportioned figure, small hands and feet, very like the European model.

The neck is long, the head well poised, and the nose is straight and well formed. The skin is much lighter than the average negro, sometimes of a reddish yellow. He resembles the negro in his thick woolly hair, but the hair of the women is trained to grow long, and closely resembles that of the Somali or Abyssinian. The Bahima admire plumpness in their women, and this foible is carried to such a length that, by drinking immoderate quantities of milk, many of their ladies are well-nigh unable to walk.

THE PEOPLES OF UGANDA

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RELIGION IN NATIVE RACES.

Race.	Protestants.	Roman Catholics.	Moslems.	Pagans.
Baganda	178,825	184,203	70,671	205,718
Bateso	10,817	3,860	306	240,068
Banyankole	10,071	12,803	524	214,496
Basoga	9,620	3,293	7,143	194,362
Lango	1,814	319	411	211,673
Banyoro	15,333	19,004	4,035	169,965
Bagishu	13,453	3,322	2,162	122,184
Bakiga	1,378	717	274	115,603
Acholi	669	1,491	45	113,183
Batoro	5,311	8,157	919	82,460
Lugwari	244	400	258	95,259
Bakedi	1,838	1,020	549	60,591
Aluru	39	1,007	92	54,648
Badama	3,541	3,149	24	46,107
Banyaruanda	—	—	—	47,851
Bagweri	875	558	461	42,511
Madi	19	292	98	40,662
Banyuli	1,754	323	1,532	30,784
Bahororo	147	82	10	30,979
Wamia	2,437	848	11	23,458
Bahima	2,275	1,915	101	19,256
Bakonjo	14	20	15	13,221
Sebei	755	3	16	9,929
Bagwe	981	597	20	8,330
Basese	1,775	2,806	743	3,213
Bavuma	1,213	2,584	215	4,423
Bwamba	11	15	5	7,883
Basamia	69	36	5	6,594
Baziba	1,024	1,666	407	2,738
Kavirondo	983	439	355	3,453
Nubi	14	35	3,954	772
Bakenyi	19	25	22	2,847
Swahili	28	19	2,528	259
Baligenyi	162	—	7	1,647
Karamojans	14	—	19	34
Somali	—	4	26	1
Balega	—	—	—	23
Wanyema	—	—	19	1
Koki	—	1	10	2
Kikuyu	—	—	5	1
Turkana	—	—	—	6
Wanyamwezi	—	—	1	1
Nyasa	—	—	1	1
Wazanagi	—	—	—	1
Wazinja	—	—	—	1
Kuku	—	—	1	—
Cape Boy	—	1	—	—
	267,522	255,014	98,000	2,227,199

NOTE.—The total for the religious census embraces only 2,847,735 of the African population of 2,914,735.

ANGLO-EGYPTIAN SUDAN.

Area : 1,013,300 square miles.
 Population : 6,170,654 (1925 : 6,469,041).

Missionary Societies at Work.

Church Missionary Society.	C.M.S.
Sudan United Mission.	S.U.M.
{ United Presbyterian Church of North America.	U.P.
{ United Presbyterian Church of North America (Women's Board).	
British and Foreign Bible Society.	B.F.B.S.
American Bible Society.	A.B.S.

Summary of Statistics.

Number of Missionaries	80
„ „ Protestant Community	1,093
„ „ Protestant Communicants	375
„ „ Mission Stations ..	28
„ „ Day Scholars	3,104
„ „ Hospital Out-Patients ..	74,412
„ „ Doctors	8 (in 7 Hospitals).
„ „ Nurses	7

Mission Stations.

CHURCH MISSIONARY SOCIETY.

Khartoum	} N. Sudan.
Omdurman	
Wad Medani	
Atbara	
Malek	} S. Sudan.
Yambio	
(Meridi)	
Yei	
Juba	
(Opari)	
Lui (Yilu)	
(Lau Post)	

STATISTICAL TABLES OF ANGLO-EGYPTIAN SUDAN 121

UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.

Khartoum	}	N. Sudan.
Omdurman		
(Wad Medani)		
(Atbara)		
Wadi Halfa		
(Dongola)	}	S. Sudan.
(Kareima)		
Gereif		
(Port Sudan)		
Doleib Hill		
Nasser		

SUDAN UNITED MISSION.

Melut	}	S. Sudan.
Rom		
Meriok		
Heiban		
Abri		

NOTE.—Those names in brackets have no European workers.

STATISTICS OF MISSIONS.

Mission.	No. of Stations	No. of Missionaries.	No. of African Workers	Communicants.	Christian Community.	No. of Day Scholars	Out-Patients
C.M.S.							
N. Sudan	4	14	15*	4*	7*	856	25,426
S. Sudan	8	9	54	48	203	740	12,704
U.P.							
N. Sudan	9	25	52	322	863	1,438	18,161
S. Sudan	2	15					
S.U.M.							
S. Sudan	5	17	1	1	20	70	18,121
	28†	80	122	375	1,093	3,104	74,412

* These are the latest available figures (1921).

† Four Stations are common to two Missions. There are 24 Stations in all, seven of which are out-stations.

ANGLO-EGYPTIAN SUDAN—OCCUPATION.

Province.	Area. Sq. miles.	Population	Station.	Mission.	Foreign Workers.			
					Men	Wives	Single women	Total
Bahr-el-Ghazal .. (Capital Wau)	119,800	2,500,000	(Meridi) Yamboi (Lau Post)	C.M.S. C.M.S. C.M.S.	— 1 —	— 1 —	— — —	— 2 —
Berber (Capital El Damer)	40,800	171,412	Atbara	C.M.S.	—	—	2	2
Blue Nile (Cap. Wad Medani)	13,900	259,154	Wad Medani	U.P. C.M.S.	— —	— —	1 —	1 —
Darfur (Cap. El Fasher)	142,500	400,000	Nil	U.P. Nil	— —	— —	— —	— —
Dongola (Cap. Merowe)	120,100	151,840	(Kareima) (Dongola)	U.P. U.P.	— —	— —	— —	— —
Fung (Cap. Singa)	31,800	114,000	Nil	Nil	—	—	—	—
Halfa (Cap. Wadi Halfa)	115,600	40,000	Wadi Halfa	U.P.	—	—	2	2
Kassala (Cap. Kassala)	59,500	140,000	Nil	Nil	—	—	—	—
Khartoum (Cap. Khartoum)	5,200	186,400	Khartoum " Omdurman " Gereif Nil	C.M.S. U.P. C.M.S. U.P. U.P. Nil	— 5 2 3 1 —	— 5 1 1 — —	1 6 7 2 — —	1 16 10 6 1 —
Kordofan (Cap. El Obeid)	117,400	486,622	Nil	Nil	—	—	—	—
Mongalla (Cap. Mongalla)	60,700	300,000	Malek Juba Lui (Yilu) Yei (Opari)	C.M.S. C.M.S. C.M.S. C.M.S. C.M.S.	1 3 1 1 —	— — 1 — —	— — — — —	1 3 2 1 —
Nuba Mountains .. (Cap. Talodi)	34,600	317,811	Abri Heiban	S.U.M. S.U.M.	3 3	1 3	— 1	4 7
Red Sea (Cap. Port Sudan)	74,900	113,415	(Port Sudan)	U.P.	—	—	—	—
Upper Nile (Cap. Malakal)	60,000	700,000	Melut Rom (Meriok) Doleib Hill Nasser Nil	S.U.M. S.U.M. S.U.M. U.P. U.P. Nil	2 1 — 3 4 —	1 1 — 2 4 —	1 — — — 2 —	4 2 — 5 10 —
White Nile (Cap. El Ducim)	16,500	290,000	Nil	Nil	—	—	—	—
	1,013,300	6,170,654*	24 Stations	3 Missions	34	21	25	80

NOTE 1.—*The total population is estimated (in 1925) at 6,469,041.

NOTE 2.—The following are Medical Mission Stations (staff included above) :

Station.	Mission.	Doctors.	Nurses.	Total.
Khartoum ..	U.P.	1	—	1
Omdurman ..	C.M.S.	2	3	5
Omdurman ..	U.P.	1	—	1
Melut ..	S.U.M.	1	2	3
Doleib Hill ..	U.P.	1	—	1
Nasser ..	U.P.	1	2	3
Lui (Yilu) ..	C.M.S.	1	—	1
		8	7	15

NOTE OF OCCUPATION OF ANGLO-EGYPTIAN SUDAN.

The occupation of this territory with its over six million people is very weak.

Seven provinces have no European workers at all, having a population of over 1,500,000 practically untouched. Khartoum Province has one worker to every 5,482, or 182 workers to 1,000,000 of the population. While in the remaining occupied provinces (seven), with a population of over 4,288,000, there are about 93,225 to each worker, or eleven workers to each million.

Missions are just at the beginning of their history. There is room for a great increase in the work of the three Missions engaged, and there is no danger of overlapping should other Missions decide to take up work in the unoccupied areas. Literature and itinerant workers for the nomadic tribes are needed. In the districts where these tribes roam it is generally true that eight to twelve times their number are settled at the oases and in agricultural work. Work among the settled population would to some extent reach the nomads.

PART II.

ABYSSINIA, ERITREA AND THE
SOMALILANDS.

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ABYSSINIA

CHAPTER I.

The Land and the People

IN the history of Rasselas, Prince of Abyssinia, Dr. Johnson describes the Happy Valley in the kingdom of Amhara where the princes were sheltered in affluence and security. If Rasselas had succeeded in escaping from it by means of the aeroplane which the author—with prophetic insight—makes the philosopher construct for him, he would have had a vision from the air of a wonderful land of mountains and tablelands, of lakes and rivers, of towering heights intersected with deep sombre valleys. Or again he would have travelled over rugged mountain peaks in the sunlight, high above rocky glens and gorges, until, in place of mountainous scenery, he would have seen stretches of wind-swept plains and broad pasturelands over which the huts of the peasants were scattered.

The Abyssinian watershed gives a north-westerly flow to its rivers which form the White and Blue Niles, the two streams mainly responsible for the prosperity

Abyssinia has an area of 350,000 square miles, with a population of about 12,000,000. It is four times the area of the United Kingdom. It is bounded by Eritrea, the Somalilands, Kenya Colony, and the Anglo-Egyptian Sudan.

of the Sudan and Egypt. The land is of peculiar formation due to volcanic action—a fantastic panorama of lofty mountains and abysmal gorges cut out of the hearts of the high plateaux, by mighty impetuous rivers. So deep are the beds of some of these, that lofty island-shaped masses of land have been formed, known as “ambas,” which are characteristic of Abyssinian scenery. Above these tower the highlands climbing up from three thousand to nine thousand feet, culminating in the peaks of Semyen, nearly sixteen thousand feet high. In the south, like an ornament of pearls, is a chain of eight small lakes, having as a pendant the beautiful Lake Rudolf.

The people of Abyssinia can be divided into four groups.

The Gallas, who are found mostly in the south and west but are also scattered throughout the whole country, number about four millions, more than half of whom are pagan. They are a pastoral and agricultural people. The Mohammedanism professed by the Gallas is greatly mixed with animism. They have no acquaintance with Arabic or with the principal tenets of Islam, and can much more readily change their religion, which they often do, than in other lands.

A second group, consisting of the Danakil and Somali-like peoples of the eastern slope, are Mohammedans of the above described type. This is accentuated by the fact that on account of the inaccessibility of

their country, they preserve a certain degree of independence.

A third group consists of the Shankallas, including the Anynaks, Guragues, Conta, Wollams and others. It is from these tribes that slaves have been obtained in the past. They live in an unhealthy region and are in a very backward condition.

The last group consists of the Amharas, Tigrinyans, Shoans and kindred people of the north and west, where the Abyssinian Church is strongest. These are the people most known to travellers. The Shoans in the north and centre, number one and a half million and are now the ruling class. Every one of them is a soldier, and the present ruler depends on them to maintain his power.

The Tigrinyans of the north are of Semitic descent. They have been the chief civilizing element in Abyssinia and formerly furnished its rulers. Pagans at the time of their immigration, they became Christians some centuries later, and have never failed to maintain their moral supremacy over the native African peoples. They are strongest in the northern kingdom of Axum. They founded an Empire whose fine cities were adorned with temples and palaces; they carried out public works of great utility, built reservoirs and dams, and produced the only literature that Abyssinia has ever had. The civilization of Axum—originally derived from Egypt—was developed under the Ptolemies. Greek enterprise made of Axum and its seaport Alulis, the chief emporiums of trade

with the interior of Africa. The quantities of gold, ivory, feathers, aromatics and rare animals exported, made her famous all over Eastern Europe.

These four* main tribal divisions fall again into two main religious groups—Christian and Moslem—using three principal languages—Amharic and Tigrinya, which are spoken by Christians, and Tigré, chiefly spoken by Moslems. Ethiopic (or Geez) used to be the official language of the Abyssinian Court. All the official records and legal documents were written in it. The Old and New Testaments were also translated into it. It is still the language used by the clergy, though few of them understand it.

There are other dialects such as the Agow and Guraguie which have not been absorbed by the principal languages. They are probably the débris of languages formerly spoken by the aboriginal inhabitants of the country.

Differences of local dialects among the Galla tribes have occasioned considerable work to the translators. Krapf translated the whole of the New Testament into the form of Galla that is spoken in northern and central Shoa, putting alternative words in brackets in many places, in the hope that the one version would be usable over a large area. Krapf did his work fifty years before the present Galla Bible was available, which is in the recognized standard form

* In addition, there is a small Jewish section, the Falashas, estimated at about 150,000, who live in the provinces west of Takash.

of the Galla tongue. The British and Foreign Bible Society is endeavouring to find out how many versions in Galla are needed. Meanwhile, unless the Amharas cease to be the ruling tribe, it is only a matter of time for the Amharic language to be known and used all over Abyssinia.

The chief occupations of the people are pastoral and agricultural. Cotton, sugar cane and coffee are successfully cultivated. In addition to the well-known Harrari coffee (long berry mocha), there is found in the south and south-west an unlimited quantity of the wild coffee plant, yielding a berry much esteemed locally. There is considerable mineral wealth. Iron and gold are abundant in several districts, and silver, copper, sulphur, platinum and mica are known to exist. The forests abound in valuable trees. There are raw materials sufficient to create industries wherewith to supplement the agricultural wealth of the country, and the harnessing of its water power would provide abundantly for all its needs. Great changes appear to be imminent in Abyssinia. Its hatred of hurry and its love of methods as old as Moses, are being rudely shaken by contact with Western life.

A new day dawned for Ethiopia with the accession to power of the enlightened Prince, Ras Tafari, great-nephew of Menelik. He had for a brief period been preceded by Lij Eyassu, a traitor to his country, whose aim it had been to make Islam the State religion of Abyssinia, but who was deposed by an outraged nobility and priesthood. Ras Tafari was proclaimed

heir to the throne and Regent in 1916, when Waizeru Zaudita, daughter of Menelik, was crowned Empress. At first his advanced ideas and foreign sympathies made the leading men of the old school suspicious of his policy, as distrust of the foreigner had been the chief characteristic of the policy of the great Menelik, who had only died three years previously, in 1913. In spite of initial opposition, the wise administration of the Regent has won the support and confidence of both leaders and people, and has resulted in an effective control over a united Abyssinia. In 1923 Abyssinia was admitted to the League of Nations.

As a result, in 1924 Ras Tafari issued an edict for the gradual emancipation of slaves, beginning with the children born of slaves; slave trading had already, by a previous decree in 1923, been made punishable by death. Domestic slavery, however, is a recognized institution in Abyssinia, and is on quite another footing, it being somewhat analogous to the old feudal system which once existed in Great Britain. Its abolition must depend upon the evolution of a higher social conscience. It rests upon the assumption that persons who are not officials of the government, or soldiers, or priests, are regarded as liable to pay tribute to the chief of their district or province. He may discharge his liability by rendering up a part of his produce, or by personal service. He is known as a "gabare," while a true slave is termed a "barya." He cannot be officially sold by his master, neither may his family be broken up. While it is true

that under a kind master his lot is not oppressively hard, yet the general working of the system is unjust and cruel, and cannot be defended. The movement on foot progressively to free domestic slaves will undoubtedly be greatly accelerated by the march of events in the countries adjoining Abyssinia, which are under British rule.

In a despatch to the Secretary-General of the League of Nations relating to slavery in the Sudan (White Paper, Cmd. 2,872), Sir John Maffey, the Governor-General of the Sudan, says that "the progress made in abolishing slavery in the Sudan has been remarkable. Slave-raiding is a thing of the past, and the various forms of 'domestic slavery' have undergone such rapid adjustment to new ideas, that the term, broadly speaking, is hardly justified. A gradual merging of races is taking place, and the policy of not forcing the pace unduly has been completely justified."

"Slavery in the provinces north of Khartoum is moribund. The number of domestic slaves still living with their masters has been rendered insignificant, chiefly as the result of the publicity given to the possibilities of freedom, and the increased opportunities for independent employment. . . . In the Bahr-el-Ghazal, Mongalla, and Upper Nile provinces, slavery may be said to be non-existent, as no slave-owning communities exist there. . . . In one or two of the central provinces, notably Kordofan and Kassala, the progress of manumission has not been so rapid as

might have been desired. The matter has been taken up with the Governors concerned, and I have every reason to anticipate that the rate of manumission will be accelerated."

The repercussion of these measures should profoundly affect Abyssinia, and will strengthen the hands of Ras Tafari Makonen in bringing pressure to bear upon the ruling chiefs to accelerate the manumission of domestic slaves throughout his realms.

Economic pressure, too, will do much to end domestic slavery. When rich men can easily feed a household ranging from a hundred to a thousand "gabare," and the palace feeds daily two thousand or more retainers, and men of even moderate means may keep a score of "gabare," it is evident that corn and other food commodities are very cheap. An export trade following upon the economic development of the country by Europe, will inevitably work a change in the constitution of such a society, which education will assist, and a revived religion complete.

Meanwhile the progressive emancipation of Abyssinia is being achieved by the consolidation of her Central Government, guided by one of the most remarkable Christian Princes the country has ever produced.

Abyssinia is undoubtedly a country of unrealized wealth, and it is her lack of education and her resulting conservatism which have in the past proved such a drawback to her economic development.

The growth of trade has been seriously hindered by the inaccessibility of the country and the lack of facilities for transport. With the exception of those within the capital, there are practically no metalled roads, transport still being chiefly dependent upon camels, donkeys, mules and pack-horses, which pass along the old trade routes, traversing the hills and valleys. The Franco-Ethiopian railway, which covers a distance of nearly five hundred miles, runs between the French port of Djibouti on the Red Sea and the capital, Addis Ababa.

Her lack of speedy communication, the first requisite of effective control of outlying areas, also makes the difficulties of internal administration very great. Two great new roads are at present in process of construction—one to the north and one to the west

A further important hindrance to the economic development of Abyssinia has been fear of foreign interference. As a member of the League of Nations, however, this fear may now be largely set aside, and the action of the League in 1926, in response to the note of Abyssinia, shows that her position will in future be fully respected. Her most prized possession, her sovereign independence, which she feared was threatened by the rivalry of the Powers desiring economic concessions, is now in the safe keeping of the League.

It is perfectly natural that Abyssinia should exercise great care in seeing that concessions asked

for by European nations are clearly in the interests of Abyssinia, and especially such as not to imperil its independence in the future. It is also in the interests of religious freedom that the door for Protestant Missions should be kept open.

Ras Tafari sees around him six progressive African nations, Anglo-Egyptian Sudan, Kenya, Uganda, Belgian Congo, Somaliland, Eritrea. Their ports and markets are humming with trade, their rivers ploughed by steamboats, their vast expanses being rapidly ribboned with metalled roads, and their cities linked by railways.

He is well aware, therefore, that Abyssinian liberty depends not only upon national vigilance, but also upon getting into step with the onward march of the world and keeping up with modern progress.

Richer in traditions, in Christian experience and in all that makes for a proud national patrimony, Abyssinia should rightly be first in the family of East African nations. The Prince may be assumed to perceive all this, and to realize that with a large country covering three hundred and fifty thousand square miles, with admittedly great mineral riches, and unlimited agricultural and pastoral possibilities, something more than an annual trade of two and a half millions ought to be possible.

From this review of the economic position of the nation, it is evident that Abyssinia will have to be approached with a keen recognition of the fact that not only in the State, but also in the Church, sovereignty

within her own borders looms large, and rightly so, in the thinking of those who are guiding the nation. The Abyssinian Church has been the guardian of indigenous African Christianity for fifteen centuries. It is, therefore, in a unique position to carry the Gospel to Moslem and pagan alike. To share with it the experience of Western Christianity for the accomplishment of this great end should be the object of Missions in the land.

CHAPTER II.

Jewish and Christian Origins

IT was the fair Balkis—if we credit Arabian legend—who set out from Abyssinia about 1000 B.C. to visit King Solomon. She came with a very great train, with camels laden with spices, and very much gold and precious stones. At a time when the Jewish Kingdom was notably wealthy, the royal present of the Queen of Sheba evidently impressed the Court.

The reason for fitting out this sumptuous caravan, and for braving the fatigues of such a journey was concerned with questions of religion. She had heard “of the fame of Solomon concerning the name of the Lord.”

Arabian and Abyssinian tradition is rich in notices of the religious influence of Solomon over the thinkers of the East. He was regarded as a Divinely inspired seer. It was currently believed that to him had been revealed the secret name of the Creator, by virtue of which he held empire over the Kingdom of the Genii, and pressed them to his service. To account for his knowledge of the secret counsels of kings, and the most intimate affairs of his contemporaries, he was credited with a knowledge of the language of birds by which he maintained a perfect spy system.

It was said that no questions touching the domain of the unseen God, and the mystery of the soul of man, were beyond his understanding.

Many embassies similar to that led by the Abyssinian Queen came to the Court of Solomon. It may be that hers was specially remembered and noted from the legend that when she returned home she bore the monarch a son, who subsequently became known as Menelik I. The royal seal of the House of Ethiopia perpetuates this illustrious descent by having as its main device the Lion of Judah crowned by the Archangel Michael. It may be safely inferred that from this early epoch the knowledge of Jehovah became current in the land and His worship generally observed. National tradition attributes this beneficent work to the first Menelik, when he returned from his period of training at the Court of his royal father. His zeal for the faith is said to have taken the unusual form of carrying away with him the Ark of the Covenant which he deposited in the Temple of Axum in north-east Abyssinia. The authenticity of this exploit may well be questioned; nevertheless, there exists at Axum a *tabot*, or ark, described as being covered with gold, and encrusted with gems. An imposing ceremonial used to be celebrated upon it at Christmas, Epiphany, Easter, and the Feast of the Cross. At Martula Miriam also there is an ark overlaid with gold having a lid which is reputed to be formed of two slabs of gold, one weighing five hundred and the other eight hundred ounces.

Moreover the *tabot* or ark, has survived as a Christian symbol, being found in every Abyssinian Church, whose sanctity it assures, after having been solemnly blessed by the Abuna (Archbishop). The fact that many religious customs centre around the Ark supports the supposition that the nation has been from very early days under Jewish influences. It is not improbable that a copy of the sacred Ark at Jerusalem may have found its way into the city of Axum, which at the time of Solomon was also influenced by the culture of Egypt.

The living witness to this past age of Jewish influences is the community known as the Falashas. Their name is derived from the Ethiopic "Falas," and signifies an exile, and in all probability they were part of the dispersion who escaped into Ethiopia at the time of the Babylonian Captivity. To-day they present few physical differences from the typical Abyssinians, and the original Semitic stock is largely merged in the Hamite race, whom they found in the land sharing much of their own spiritual inheritance of Judea.

They are at present unlike any other Jewish body in the world of whom we have any knowledge. They are entirely ignorant of Hebrew, but possess the Canonical books of the Old Testament, and the Apocrypha in Ethiopic (Geez). They have no knowledge of either the Jerusalem or the Babylonian Talmud. As this work was composed during the first six centuries of the Christian era, their

ignorance of it proves their early migration, and their subsequent isolation. They make no use of phylacteries (Tephillim), or prayer shawl (Talith), neither do they observe Purim, nor the dedication of the Temple. They keep, however, the Passover, the Feast of Harvest and the Feast of Tabernacles, with the peculiarity, however, that they do not build booths.

Their present numbers are not accurately known. The current Jewish Year Book estimates them at fifty thousand, while the Rev. C. F. W. Flad—perhaps the greatest living authority—trebles this figure. Prior to the destructive incursions of the Mahdi toward the end of the nineteenth century, they probably numbered nearly a quarter of a million. In the absence of an official Census, Mr. Flad's estimate does not seem to be wide of the mark. They are mainly found in the north-west section of the country west of Takash, where they originally settled. They live in separate villages, and each village has its "masjid" (house of worship), which is distinguished from other buildings by a red earthen pot on the apex of the roof. It is of unusual form and interior arrangement, being constructed upon the plan of the Tabernacle. The innermost enclosure—the Holy of Holies—is square in form, and in the rear is a small oblong room having in the centre an unhewn stone, upon which primitive altar the prescribed sacrifices are offered. The Falashas are the only body of Jews in the world in whose worship an altar and sacrifices are the chief features. They

furnish a romantic link with a Mosaic ritual almost forgotten by the nation once charged with its observance.

The legend of the way in which Ethiopia was enlightened through the visit of the Queen of Sheba, is repeated in the more authentic story of the introduction of the Christian faith into the land, more than a thousand years later. Queen Candace had sent her treasurer on a visit to the Holy City to observe the Passover Feast, when Philip the Evangelist met him on the Gaza road as he was returning home. His conversion and baptism followed, and he carried back to his sovereign and people a more wonderful story than that recounted by Queen Balkis—that of the Suffering Servant of Jehovah.

Nothing authentic is known of the spread of the Christian faith during the next three centuries. But about the year 330 A.D., when Athanasius was Patriarch of Alexandria, Abyssinia came into the drift of the Eastern Church. This, too, was the sequel of a stirring adventure. Meropus, famed for his learning and his travels, designed to penetrate into the little-known land of Ethiopia. He hoped that he would return enriched not only with experience, but with some of the plentiful gold of the land. He was accompanied by two young Christian relatives, Eudes and Frumentius. Their journey successfully accomplished, they were returning to Egypt in a small vessel which, being overtaken by a violent storm, foundered in the Red Sea. The crew were speared by the Ethiopians,

Meropus was either killed or drowned, and the two young men alone were spared. As was usual in the circumstances, they were first presented as treasure trove to the king, who decided to retain them in his household. They soon became favourites at Court, and Frumentius, on account of his abilities, became his royal master's secretary. The death of the king soon followed, and the widowed queen with her young children was sorely in need of an able and resolute man to act as Regent. Frumentius was evidently the man of the moment, and on him the queen leaned for support. This devout man, recognizing his providential opportunity, set himself to use his powerful position to spread the Christian faith. Converts were won in numbers, whereupon he gave sites for the erection of Christian Churches and provided the necessary building materials. Also by opening up the country for foreign trade he increased its prosperity and made it more widely known to the outside world.

The young princes, having now come of age, Frumentius handed over to them the reins of Government, and hastening to Alexandria, related his story to Athanasius. His request, that a bishop might be sent to shepherd the infant Churches, was granted, but not just in the way he had expected, for the great theologian, perceiving in him the seal of the Spirit of God, consecrated him the first Bishop of Axum. From that time forward the Abyssinian Church has always called its chief bishop out of Egypt.

On his return, Frumentius deepened and broadened the good foundations he had laid, and assisted by the clergy he had trained, set himself to win the kingdom of Axum.

His work was continued by many able bishops who translated some of the Greek Fathers into Ethiopic (Geez)—the sacred language of Abyssinia. They also introduced the Septuagint version of the Scriptures, founded schools and laboured diligently in the instruction of the young. The strength of the Church they built up was in its indigenous character, treasured in the hearts of the people, and in no wise imposed by external authority, or by force of arms. In this we find the main reason for its survival, when for centuries the mountain-girt kingdom rose like an island amid lands submerged by the flood of Islam.

By reason of its ecclesiastic bond with the Alexandrian Church, Abyssinia could not escape the Monophysite controversy which shook to its foundations the Church in both countries. The Council of Chalcedon (451 A.D.) pronounced as heretical those who held Monophysite views, and in consequence the Coptic Church of Egypt and the daughter Church of Abyssinia rejected the Decrees, and defied the Council.

The effect of their action and consequent isolation from the main Christian body had a disastrous sequel for both. It helped to prepare the way for the easy victory of Islam in Egypt in the early seventh century, and it ushered into the Abyssinian Church an era of

spiritual deadness and cultural poverty, following upon the long years of barren controversy.

As spiritual life declined, formalism increased. The clergy came to depend upon a priestly authority secured by means of the celebration of the cult of Mary and of the saints, and the granting of an easy absolution following a facile confession. The laity drifted into an apathetic indifference to the Church, and the decay which then set in persists to this day. Nevertheless, there was and is to-day much vitality in the Abyssinian Christian Church.

It was to them that Mohammed turned in his hour of need when the first Meccan converts to Islam were threatened with death by Abu Sofian, his mortal enemy. Among them they found asylum and consolation, and when African Christianity was blotted out by the Moslem armies the Abyssinian Church survived, protected not alone by her mountains, but by the reverence she had inspired and the known valour of her defenders.

The isolation of the Church—which commencing with her rejection of the Council of Chalcedon, and completed by the spread of Islam—was of the most thorough nature. Even the two letters a year which the patriarch of Alexandria managed to send to the Churches of Ethiopia and Nubia, recorded by Abu Salih in the twelfth century, were suppressed by command of El Hakim. It was not until about the year 1490 that John II. of Portugal, hearing rumours of the existence of an African Christian Church, des-

patched a small embassy charged with making enquiries. It was led by Don Pedro Cavilham, but no record remains of their visit, nor do they appear to have received a very warm welcome.

A second embassy, led by Don Rodrigo de Lima, thirty years later, met with a better reception, and as a result, Portugal obtained trading privileges. Emperor David of Abyssinia writes to King John III of Portugal four years after this memorable visit :

“ O King, I can by no means rejoice in the Christian kings of Europe, who, as I am informed, do not agree in one heart, but are at war one with another ; be you all unanimous and in friendship one with another ; for my part, had I a Christian king in my neighbourhood, I would never be absent from him. I do not know what to say of these matters, nor what to do, since God seems to have ordained things as they are. . . . My Lord, let me have ambassadors from you frequently ; for when I see your letters I think I behold your face ; there being a greater friendship betwixt those that live far asunder than betwixt neighbours, by reason of the stronger desire they have one for another ; for he that has hid his Treasure thinks the oftener of it, and loves it the more for not seeing it, according to what Christ saith in His Gospel, ‘ Where your treasure is there will your heart be also ’ ; my heart is therefore with you, because you are my Treasure, and you ought also to make me your Treasure, so as sincerely to join your heart with ours.”

These commercial relations prepared the way for

the despatch of Jesuit missionaries, who succeeded so well in their task that, by 1604, the reigning monarch was induced not only to profess the Roman faith, but to make formal submission to Rome.

This step involved a revocation of the decision taken on the Monophysite controversy in A.D. 451, and wounded the nation to the quick. A rebellion was inevitable, and so violent were the passions aroused that the king was slain, and his son, who succeeded him, hastened to reaffirm allegiance to the Coptic patriarch of Alexandria. Thirty years later the Jesuit missionaries were expelled. Thus ignominiously ended a century and a half of intensive activity, during which Abyssinia seemed surely destined to pass under the sway of Rome.

The cessation of the Jesuit Mission in 1633 marks a break in the chain of Christian origins, the first links of which were forged by Frumentius. It was renewed some two hundred years later—in 1825—when the Church Missionary Society reinforced its Mission to the Oriental Churches in Egypt by sending five young German missionaries from Basle.

Two of these were instructed to seek means of entering Abyssinia in order to promote the revival of her Church, and through it the awakening of the African peoples. To Samuel Gobat and Christian Kugler fell the honour of reaching the north-eastern province of Tigrai, whose Ras received them with kindness. From their arrival, in 1830, may be said to date the work of modern Missions in Abyssinia.

CHAPTER III.

Modern Missions

THE penetration of Abyssinia by Samuel Gobat and Christian Kugler was facilitated by certain providential factors. The Psalter and New Testament already existed in Ethiopic, which—though no longer the vernacular of the people—was currently used in the services of the Abyssinian Church. Then, in 1820, William Jowett, while labouring in Egypt, lighted upon a manuscript of the Bible in the Amharic language, the vernacular of Abyssinia. It was the work of an aged monk, named Abba Romi, who had worked under the direction of a learned Orientalist, M. Asselin de Gherville, French Consul at Cairo. It consisted of no less than 9,539 pages written in the Amharic character, and was purchased for the Bible Society. Many thousands of copies of this version were circulated later in the country.

Three years previously a valuable acquisition of a part of the Old Testament in Ethiopic (Geez) stirred many hearts to desire the opening of the mountain-girt kingdom, and Samuel Lee—afterwards Professor of Arabic at Cambridge—wrote a brief history of the Abyssinian Church. A spirit of prayerful expectancy was abroad, both in the Church at home and among

missionaries in the Near East, who were watching for the doors of Ethiopia to swing open.

The two brave pioneers who arrived in Tigrai in 1830 were, therefore, able to bring with them some thousands of copies of the Scriptures in Ethiopic. Not only were these accepted with devout thankfulness by the chiefs, but many of the common people freely offered a yoke or two of oxen, and others more valuable property to obtain a copy.

The first care of these two pioneers was to endeavour to discover spiritual contacts among the most devout of the priests and monks, for the general level of the Church was so low that common Christian ground of agreement appeared hardly discoverable. The godly remnant was indeed there, and Gobat's journal records that there came to their lodging for converse a few "pious, conscientious, and self-denying priests, notwithstanding their ignorance of the way of Salvation." Others there were who were "well acquainted with the Bible and with the writings of the Eastern Fathers of the first four centuries, but were subtle and acute reasoners, who delighted in metaphysical niceties, rather than in practical investigations." They had sorrowfully to admit that this nominal Christian Church still holding the ancient Creeds exhibited a corruption both of doctrine and practice scarcely to be believed. Matters have greatly changed for the better since Gobat wrote, but the main elements of the problem of reviving the spiritual life of the nation remain to-day much as they were when he faced them.

They found the greatest encouragement in the effect of their ministrations upon the people; many were so deeply impressed that a movement was set on foot to elect Gobat Bishop. About this time Kugler met his death by the bursting of a gun, and this heavy sorrow, combined with the privations incident to his travels, and rude manner of living, caused Gobat's health to fail. After a rest in England he returned, but eventually an enfeebled constitution forced him to retire in 1836. Four other missionaries from Basle followed him and remained in the country for varying periods. Distinguished among them was J. Ludwig Krapf, who laboured in the south among the Shoas. His sufferings and privations among the heathen Gallas is a thrilling chapter in missionary annals.

In the year 1842, by reason of unfortunate difficulties with the missionaries of the Roman Catholic Church, Krapf reluctantly left Shoa and went to Mombasa. But the Mission had by no means been a fruitless one, and Gobat records that he was certain of the conversion of four or five persons, and that there were numerous individuals upon whom the truths of the Gospel had made a deep impression.

About 1855 King Theodore II. gave permission to Mr. J. M. Flad, and three others, who had been trained at St. Chrischona, Basle, to establish schools, and to preach and teach the Gospel. They set out for Abyssinia with nineteen camel loads of Amharic and Ethiopic Bibles, New Testaments and Psalms. They were able to establish schools for boys and to preach to both

Christians and Falasha Jews. These latter were particularly accessible, and seven years after their entry into the country in 1862, thirty-one Falashas were baptized.

Some six months later the missionaries became embroiled with the king, who threw them all into prison ; nor were they released until four and a half years later, when Sir Robert Napier stormed Magdala on Easter Monday, 1869. Theodore, dreading punishment, died by his own hand in the fortress. The withdrawal of the missionaries left the infant Church to be cared for by the Falasha converts. Five of these were brought out of the country two years later, and after a three-years' course at Basle, were conducted back to Abyssinia in 1873 by Martin Flad. Their caravan contained a number of camels laden with Scriptures, which King John—successor of Theodore—was pleased to accept. But though he accorded every travelling facility to the party, he firmly refused to permit Martin Flad to remain in the country for more than twenty days. This was the last time a European missionary had been able to penetrate to the interior, and the ban then laid by the king continued for five decades. Not until 1902 did Pastor Cederquist, of the National Evangelical Missionary Society of Sweden, succeed in establishing himself at the capital.

When the guiding hand of the European missionaries was forcibly removed, the spiritual vitality of the Falasha Church produced outstanding native leaders like Michael Aregawi, and Paulus Beros. So

efficiently did these men take the lead, that in the spring of 1885 they managed to get through a communication to the Society, reporting that a total of eight to nine hundred Falashas had outwardly embraced the Faith. These endured a fearful persecution at the hand of the dervishes during the war with the Mahdi, 1886-1889. Their towns and Churches were utterly destroyed, and thirty families, men, women and children, unable to escape, chose death rather than embrace Islam.

In the late autumn of 1922 the Committee of the Church Mission to Jews perceived that a new day of tolerance had dawned in Abyssinia. Wide liberty of movement, and of intensive work at Addis Ababa had been accorded to American and Swedish missionaries. The moment was propitious to erase the "Magdala memory." The suicide of King Theodore, which embittered the heart of his successor King John, was magnanimously forgotten by Ras Tafari Makonen, who, in January, 1923, received in audience at his palace the Mission envoy, C. F. W. Flad, son of Martin Flad, and promised full liberty of action for the Mission, and his goodwill and benevolent protection.

Michael Aregawi accompanied Mr. Flad on his return to Europe and collaborated with him in the revision of the Amharic New Testament. This old warrior's scars and stories of triumph, stirred two young Swiss graduates to go to the help of the Falasha Church, and they arrived at Addis Ababa in May,

1926. Later they proceeded to the station of the Society at Djenda.

What has been set down in this brief way of the beginnings of the work in Abyssinia is worthy of far fuller treatment. As so often happens, the subsequent fruition can be traced to the early sufferings and bitter tears of those who thought that they had toiled in vain. The greater success of later Missions owes more to the influence of these early pioneers than can ever be sufficiently acknowledged.

As early as 1865 the National Evangelical Missionary Society of Sweden began work among the Gallas—the most numerous section of the people. Difficulties prevented the continuance of this effort, however, and they then turned their attention to the Shankallas or slave races, who live for the most part in the deep malarial valleys where the Amhara or Galla cannot thrive. Disappointment again dogged their efforts among this depressed people. Some of the workers died of fever, and others were forced to retire.

A brighter day dawned with the coming of the late Pastor Cederquist from the neighbouring country of Eritrea—which was formerly Abyssinian territory—about twenty-four years ago. He paid great attention to the distribution of the Scriptures, and these he found were loaned from house to house, and read by numerous families so assiduously that he constantly found Bibles which had thus been worn to shreds. He writes, in 1907, from Addis Ababa acknowledging three camel loads of Scriptures in the vernaculars.

One of these Bibles fell into the hands of a notable man known as Sheikh Zakarias, who lived in the city of Sokota in the province of Lasta. He read it with great profit, and recognizing that many of the things which he had read in the Koran were here related with more evident veracity, he did what many Moslems in like case have done—he compared them. His reason and his heart decided for the Bible, and his fellow Moslems, recognizing the change in the Sheikh's teaching, charged him with heresy before the chiefs of the provinces. He had no difficulty in silencing them with quotations from the Koran which were consonant with his new beliefs, but a more severe ordeal awaited him in 1907, when Menelik summoned him to justify his faith by a disputation with leading Moslem sheikhs. He prevailed so well that the king gave him a written permission to teach the Moslems without hindrance.

At this time he came in contact with some evangelical Christians at Addis Ababa, who more fully instructed him in the great truths of salvation and liberty in Christ, thus correcting a conception of truth too exclusively of the Old Testament. He then sought baptism and received the new name of Noaje Kristos (Christ's own possession). Others of like mind followed his example, and to these—young students whom he had taught—he confided the task of evangelizing the whole Moslem territory.

One of two things was sure to follow, either that Noaje Kristos and his band would be killed, or they

would be markedly successful. They survived, and the Christian message proclaimed by this band of indigenous Christians so mightily convinced its hearers that in the years 1915-1916 a very considerable number of baptized converts was reported. In a land where a convert's witness may at any time be given at the cost of his life, it was to be expected that the weak ones would fall away. The death of the leader hastened the winnowing. Those who have spent some time in Sokota—the headquarters of the movement—state that the original numbers have been greatly reduced.

The leaders of the movement who were baptized and instructed by Abyssinian priests, necessarily shared in their limitations of knowledge. Noaje Kristos taught them, however, a love of the Scriptures, which constitutes a valuable point of contact with the evangelical missionaries. The missionaries of the National Evangelical Missionary Society of Sweden in particular have been forward in helping them, and what details of the movement have come through to Europe are due to the pen of Jonas Iwarsson of Asmara in Eritrea. The writer was present when his colleague, the Rev. N. Roden, recounted the genesis and development of the movement to the Jerusalem Conference of Moslem workers in April of 1924, and made a great impression.

The work of the Swedish Society has won for it a place of honour and affection among the Abyssinians. Many of the men who stand around Ras Tafari, and

share his counsels, have been pupils in their School at Addis Ababa. Bilata Herouy is perhaps one of the most trusted statesmen in the kingdom. The School has excelled in the teaching of European languages, and a section for arts and crafts recently added particularly appeals to the Prince. He is sending suitable young men to Europe for higher education and technical training, and it is further reported of him that he has built and equipped and personally maintains a Boarding School for boys, and is endeavouring to found a similar institution for girls. During his recent European tour—which included Sweden—the Prince took occasion to acknowledge the services of the Mission to his people, and since then he has asked for the help of a Swedish physician and surgeon for his private hospital at the capital. Dr. Hanner was chosen to fill the post, and is now in residence. The main objective to which these forms of service are tributary is well kept in view, and Church and evangelistic work are consequently flourishing.

The medical work chiefly centres at the city of Negemte, which is situated about two hundred miles west of Addis Ababa. It has been a remarkable success largely owing to the influence of an old native Christian named Onesimus. Converted while a slave lad at the station of Monkullo, he devoted fourteen years to the translation of the Bible into the Galla tongue, and subsequently wrote an extensive Biblical literature and a hymnary. The winning of Negemte will be the fitting crown of a singularly devoted life. The thirteen

workers of this Society are steadily developing a growing work.

Another Swedish Society, known as the True Friends of the Bible (*Bibeltrogn Vänner*), is engaged in general missionary work with Schools and Dispensaries. It has four workers at Addis Ababa and four at Harar. From Harar there is an out-station where there is one native teacher.

In addition to these there are members of the Seventh-Day Adventists' Mission at work at Addis Ababa and Addis Alem. Each centre has two families. They are seeking to serve the people through a healing and evangelistic work, and recently have extended their activities by opening two new stations at Aira and Balbilatti, with a family at each place.

The American United Presbyterians came into Western Abyssinia in 1918, and established a station at Sayo as a link in their long chain of Mission stations from Alexandria to Khartoum and beyond.

As early as 1912 the Governor of Western Abyssinia invited Dr. Lambie by his messengers—who were then serving on the Sudan-Abyssinian Boundary Commission—to open work in his province, but the invitation was not then accepted. Three years later, Ibrahim E. Soudani, of the British and Foreign Bible Society, accompanied Dr. Lambie on a sailboat up the White Nile and Sobat River, as far as Nasser, and thence proceeded alone into Abyssinia, selling many Bibles. On his return he brought to Dr. Lambie a second invitation from the Governor of Western

Abyssinia. It needed a third call, however, before the forward step was taken ; and this came in an urgent form from Dejaz Beroo, the Governor, through the British Resident at Gambeila, as the result of the influenza epidemic which reached Abyssinia in 1918. A commodious site was given by the Governor, and upon it has since been erected Church and School buildings, residences for nearly a hundred boarders, a Hospital, a large Industrial Equipment and an Experimental Farm. Eight missionaries direct this varied work.

On the occasion of the coronation of King Edward, Ras Makonen—father of Ras Tafari—visited London. Later he proceeded to Edinburgh in order to discuss with the Secretary of the Board of Foreign Missions of the Church of Scotland the possibility of opening in his capital a medical work similar to that at Aden. As a result of their conversation, the late Dr. John C. Young, of Aden, was requested to proceed to Abyssinia to report. At this time, however, “ he found so much political intrigue, and such an undercurrent of religious hatred in Harar,” that he counselled a work of preparation before embarking upon the enterprise.

In 1922 the situation appeared to be more propitious, and Dr. Lambie, passing through Addis Ababa homeward-bound on furlough, was urged by Ras Tafari to further the project of a Hospital at the capital. The appeal he launched through the United Presbyterian Board was responded to by W. S. George, of East Palestine, Ohio, U.S.A., who sent a gift of

\$50,000 which with another gift of \$20,000 made it possible to proceed. A splendid building, standing in a campus of fourteen acres two miles from the centre of the city, is the outcome ; it has been placed under the patronage of the Prince, and is known as the " W. S. George Memorial Building of the Tafari Makonen Hospital." Two doctors and eight other workers are engaged in medical, evangelistic and school work.

In 1920 Dr. and Mrs. Lambie visited Gore—a city of 10,000 people, and the largest city in Western Abyssinia. They came at the request of the local Governor to give the people medical care, and were urged to settle there. Circumstances favoured the acquisition of a suitable property, and early in 1924 a band of six workers was formed to undertake a medical, educational and evangelistic work. Every branch of the work is developing rapidly, and the workers have increased ; twenty-six missionaries now form the staff at their three stations. A striking proof of the confidence reposed in Dr. Lambie by Ras Tafari was shown when, about this time, he requested him to arrange for the entrance of his three young sons into Muskingum College, Ohio, and to superintend their education.

God has signally blessed the work of the United Presbyterian Church in Abyssinia. It is still in its infancy ; the foundations are yet being laid, but the day of big things will surely come.

Prominent among the helpers of Abyssinia stands the Bible Society, which for fully a century has quietly

cared for her soul. Patient under limitations and opposition—which, until 1914, were vexatious and crippling—it has waited and worked for the day of wider liberty. In that year the Abuna Mattheos favoured the opening of a Bible depot in Addis Ababa, which has been replaced recently by a Bible House worthy of the Society and the capital, and there resides the representative of the Society and his family.

Colportage is now possible in many parts of the country. Recently Ras Tafari printed on his private Printing Press an edition of the Four Gospels in Ethiopic (Geez) and Amharic.

The spiritual problem of Abyssinia has not greatly changed since the days of Gobat and Krapf, but the means available for its solution, as well as the favourableness of the opportunity, are now vastly different.

The main factors in the problem are not the evangelization of the six million pagans, nor of the three or more million Moslems. Important though these are, they are subsidiary to the question of the revival of the nearly three million Abyssinian Christians.

The new factor in the situation, however, is this, that the people are at last becoming alive to their spiritual destitution. Nils Dahlberg "left Abyssinia under the strong impression that the country and the people were just at a critical turning point, having lost faith in the old doctrines and waiting for something

new and more valuable."* All recent observers competent to speak confirm his judgment.

Let it not be supposed, however, that to quicken the pulse and to confirm the feeble knees of the Abyssinian Christian body is a simple matter. It is not.

It is interesting to note here the extent of the work of the Roman Catholic Church. Three Missions are at work in Abyssinia. The *Capucins* work in the Galla country, where they have 5,603 native Christians and thirty Churches. This Mission has the largest educational work of any of their Abyssinian Missions. Twenty-four Primary Schools report 800 boys and 363 girls under instruction. Seven Secondary Schools report 160 men and 120 women students. Their other activities embrace fourteen Orphanages with 434 children; five Hospitals and fifteen Dispensaries, two Printing Presses and one Periodical. There is evidence here of much activity.

The *Institute de la Consolata de Turin* has a Mission in the Kaffa area in the south-west of Abyssinia. They report a community of 1,008 with seven Churches. In two Primary Schools they have 110 boys, and there are seven Dispensaries. This is still a small work.

The *Lazarists* carry on what they call the Abyssinian Mission proper from its headquarters at Alitiéna, near Adi Caich. They return 2,100 as the strength of their native community in eleven Churches. In four Primary

* "World Dominion," December, 1926.

Schools they educate 140 boys and 80 girls. In one Orphanage they have 30 children and four Dispensaries are carried on. It would be interesting to have particulars of this work, but they are not available.

Meanwhile, interest in the religious situation in Abyssinia continues to grow. The Bishop of Egypt and the Sudan has appointed a clergyman to Addis Ababa, primarily to minister to the British community, but also in the hope that he may get into touch with the Abyssinian Church. The Society for the Propagation of the Gospel is giving assistance to make this possible.

Recently in New York a Mission called the Abyssinian Frontiers Mission has been organized for work among the pagan tribes of the south—the Galla, Gurugay, Walamo, Sidamo, Toposan, Borain, etc. In all it is estimated that the twenty main tribes have a population of 6,000,000 to 7,000,000, while another 1,000,000 are to be found round the frontiers in British Somaliland, Italian Somaliland and the Lake Rudolph region. Dr. T. A. Lambie, (late of Addis Ababa), is Field Director, and the Rev. George Rhoad (late of Kenya) is Associate Field Director. Mr. Alfred B. Buxton, the Home Director, writes: "For the evangelization of areas of similar size and population, over a hundred Mission Stations have been opened in other sections, staffed by about four hundred missionaries."

A preliminary appeal has been issued for fifty volunteers, and the location of the first station has been approximately fixed (see X on Map).

Dr. Lambie writes : " The people who live in this great area are for the most part a superior people, and not like the poor benighted savages of the White Nile swamps. They are capable of acquiring a high education. Many of them are of Asiatic descent, but of so long residence in Africa that their origin is unknown to them. Some indeed are pure Africans, and as needy as any. The Highland dwelling people (as most, or at least many of these are), like in other parts of the world, are a bold, independent people, proud of their independence. The cool mountain air makes men. If converted, they would become missionaries to the rest of Abyssinia, if not to many other parts of Africa. Being already possessed of really superior intelligence, they could become suitable leaders of Christian enterprise in that great Continent."

The attention of the Hermannsburg Evangelical Lutheran Mission was drawn to the Gallas of West Abyssinia by a scientific mission which visited that region, and so this Mission has resolved to start work there. Messrs. Bahlburg and Wassmann, with two artificer missionaries, will go out this autumn to Addis Ababa to make arrangements for residence among the Gallas.

CHAPTER IV.

The Problem of the Abyssinian Church

THE tie of spiritual kinship by which Abyssinia was bound to the Church of Alexandria by Athanasius in the early fourth century has never been loosened. It has been the pride of the daughter Church to be presided over by a chief Bishop appointed by the Patriarch of Alexandria. They have stood together in troublous times with a united heart. So convinced was the Ethiopic Church that for spiritual enlightenment and profound scholarship none could rival the Church which had first instructed her, that the anathema of the Council of Chalcedon concerning the Monophysite heresy failed to part them.

During the long dark night of Moslem domination, when the submerged Coptic Church could do little to cheer her isolated disciple, the bond of affection, forged in the furnace of mutual suffering, served only to strengthen their spiritual unity, and to their eternal honour be it recorded that neither of them wholly succumbed to Moslem fanaticism or flattery. The Church of Augustine at Carthage perished, but the Church of Athanasius at Alexandria still survives, though the Arabian foot has been upon its neck for twelve long centuries. The daughter Church maintained

an even sturdier independence, secured by the valour of her arms and the protection of her mountain-girt fortresses.

Bereft of the sunlight of free Christian fellowship it withered in the noxious shades of Islam, but the life it possessed was the Life which is Life indeed, the vitality of which has never wholly been sapped.

It is well, therefore, to remember that while all that has been said concerning the formalism and deadness of the Abyssinian Church is undoubtedly true, yet it is by no means the whole truth.

The priests and monks who murmur the Creeds, and doggedly croon the ancient Chants, are echoes of voices long stilled in death which witnessed at the sword-point to the Crucified. They bring back to us those generations of men, who during seven or eight centuries stood alone in complete isolation, clinging desperately to the Rock of Ages, grimly repeating the confessions and formularies of the Faith, when all the world seemed hopelessly submerged beneath the Moslem flood.

Probably to no man came a truer conception of the inner reality of the situation both of the Coptic Church in Egypt, and of the Church in Abyssinia, than to Josiah Pratt—Secretary of the Church Missionary Society—about the year 1815.

He gave it then as his conviction that these Churches “possess within themselves the principle and the means of reformation.” He perceived that they were

not dead, but sleeping, and attempted to awaken both of them, but failed. It is to this failure, and the subsequent efforts of the American missionaries among the Coptic Church in Egypt that the present situation in Abyssinia is largely due.

The door of the Abyssinian Church opens towards Egypt, and by way of Egypt alone can we enter into her religious difficulties. Josiah Pratt saw this clearly and decided first to arouse the mother Church of Alexandria, before knocking at the door of the daughter Church in Addis Ababa.

The Society discovered the right man in the person of William Jowett as its missionary, and Lord Gambier, as chairman of the Valedictory Service, delivered the charge in these memorable words: "It is indeed to the Eastern Churches that the Society chiefly looks for the future evangelization of the non-Christian populations in the neighbouring Asiatic and African countries. As these Churches shall reflect the clear light of the Gospel on the Mohammedans and heathen around, they will doubtless become efficient instruments of rescuing them from delusion and death."

For ten years William Jowett evidently held firm his conviction that this could be achieved, and when, in 1825, the Mission to the Copts was reinforced by five missionaries from Basle, the future appeared promising. It was at this time that the "Coptic Seminary" was opened in Cairo for the evangelical training of Egyptian lads for the Coptic ministry. One of these, named Andraus, was at the early age of

twenty-one selected by the Coptic Patriarch to be the Abuna or Archbishop of Abyssinia. As late as 1847 the educational progress of the Institution was considered to be satisfactory, and it was recorded that as regards "the countenance afforded by the ecclesiastical authorities of the Coptic Church the Institution has realized the most sanguine expectations formed concerning it."

Mr. Lieder, however, one of the Basle missionaries, laments the lack of spiritual fruit. "The Institution does not answer the important object for which it was opened—to educate young men who would effect the amelioration of the Coptic priesthood." The following year the Institution was closed. In 1849 Samuel Gobat, another of the Basle missionaries, visited Egypt and appears to have concurred with Mr. Lieder that a policy of peaceful penetration into the heart of the Coptic Church by means of the Coptic clergy was doomed to failure.

To examine critically the grounds upon which this momentous decision was reached is not our present intention. But when all the recorded facts are given due weight, it may be questioned whether the Basle missionaries ever had the vision vouchsafed to Josiah Pratt. Had they grasped his conception of the immensely important issues involved for the Copts, and even more important still for the Moslem and heathen peoples of Africa through their instrumentality, they would have been prepared to endure the suffering which the task of reviving this ancient Church would

have brought upon them, but with which the records do not show they were even remotely faced. They apparently did not share Josiah Pratt's point of view, of keeping intact the Coptic Church by patiently working for an inward revival of the whole body rather than shepherding an enlightened secession.

And so we come to the year 1854, and the landing in Egypt of three American United Presbyterian missionaries. Their early efforts among the Moslems appear to have shown them how very difficult their work among Moslems was going to be. On the other hand, they were surprised by the quick and rich fruitage from their work among the members of the Coptic Church. The line of advance appeared obviously to be that of revivifying the Church through a revived laity, thereby reversing the conception of Josiah Pratt of reaching the laity through the priesthood.

The elements of success lay apparently in their hands. To reach the laity through a moribund priesthood seemed a well-nigh impossible task, but no priesthood could have long withstood the spiritual pressure of a revived laity, provided the unity of that body were safeguarded.

In September, 1859, however, an event occurred in Cairo of great significance for the future of evangelical Christianity in the Nile Valley. Four persons were received into the fellowship of the United Presbyterian Church, and their names enrolled as members. Two of the four were Copts, the third an Armenian, and the fourth a Syrian.

The fact that their predecessors "did not attempt to build the enlightened Copts into an independent Church avoided an open breach between them and the Coptic ecclesiastical authorities. The policy of the American missionaries differed at this point in that, while they too hoped and laboured for the reformation of the ancient Coptic Church, they justified an independent Church organization both as a means to such a reform movement, and as a simple religious necessity for those who were dissatisfied with the doctrines and practices of their Church."

Until the year 1865 no serious trouble arose, though the four original members had now increased to a great company. But in that year the opening of Assiut to evangelical preaching brought matters to a head.

"The missionaries who already knew the situation in Cairo evidently expected opposition to the work, for Dr. Hogg, to whom fell the responsibility of opening the new station, wrote in his diary after his arrival at Assiut, 'Stole a march on the wakeful Patriarch. A month of work in Assiut before his envoy arrived. An open door, counted sixty-five men present on the third Sabbath.'"

Very soon after we find this entry: "The Haram (interdict), the door closed."

The next five years—until 1870—were spent by the Coptic Church authorities in hindering the work and persecuting those who had seceded from their fellowship.

The branch which was broken off from the parent Coptic tree grew amazingly under evangelical care. Of the total Coptic community of 856,669 (Census 1917), 16,000 have become members of the United Presbyterian Church. Six hundred and sixty-nine are workers of the Mission, who are distributed in three hundred and thirteen stations, and minister to one hundred congregations. In addition, they are instructing 15,425 pupils in one hundred and eighty-four Schools.

To ask whether the Coptic Church views such losses of its members with equanimity, would be to ask a futile question. The day of persecution has indeed died, leaving behind it a deep silence. But it is a silence without peace—it could not be otherwise.

We have set down this much of the history of the situation which gathers around the Coptic work in Egypt solely with the object of pointing out that the Abyssinian Church, as she watches the advance of Christian Missions, does so with the Egyptian experience built into its mental background. This we should expect would be the case; and when we grip its implications, we shall begin to understand the Abyssinian situation. To begin with, it is very much like that which confronted the American missionaries in Egypt in 1854. Medical and School work as handmaids to general evangelization mark the point of progress achieved in Abyssinia in 1926, as it did in Egypt in 1854. The real work, however, remains to be done. The spiritual enrichment of her Church, whereby she shall be fitted to meet the

spiritual poverty of Moslem and heathen Africa, has somehow to be achieved. But prior to enrichment will come the awakening from spiritual slumber, and a revelation of spiritual poverty which cannot but be painful. The tides of inward renewal will meet the inevitable barriers of self and sin, which will make for turmoil and strife. Whether it comes through the priesthood, or through the laity, or both, the breath of God will raise a whirlwind of furious antagonisms.

Well may we pray that, in Abyssinia at least, the vision of Josiah Pratt may be realized in seeing the channels of blessing opened in the heart of the priesthood for the refreshment of the people.

For there is this radical difference to be noted between the mother Church in Egypt, and her Ethiopian daughter—that whereas the first was a tolerated minority in the Moslem community, the second is mistress in her own home.

At her head stands the reigning house, around her is thrown the power and prestige of an ordered government, and the repetition of Egyptian experiment of 1854 in Abyssinia may not be humanly possible, even if it were desirable.

To reform the Church while guarding her unity, to revive her and to keep the living tides from becoming a destructive flood, to appeal to her soul by the love, wisdom and endless patience of Christ—this is the great task. Who is capable of facing it?

CHAPTER V.

The Bible in Abyssinia

THE REV. R. KILGOUR, D.D.

JUST outside the room in which this is being written, there hang two elephant tusks and two letters in Amharic, the modern language of Abyssinia. The letters are signed by the late Emperor Menelik II., and by His Imperial Highness, Tafari Makonen, the present Prince Regent and Heir Apparent to the throne. Both bear a seal with the motto: "The Lion of the tribe of Judah hath conquered." The tusks are tokens of gratitude, and the letters convey greetings to the Bible Society for its labours.

The motto takes us back to ancient history. For the old name of Abyssinia (or at least of its northern portion) was Ethiopia. And the traditional monarch was the Queen of Sheba, from whom and King Solomon the rulers of Abyssinia claim descent. Judaism has existed there from the days of the captivity, a little remnant still in the midst of an old Christian people. Most probably it was from the Septuagint version of the Old Testament in Greek that the eunuch of Candace, Queen of the Ethiopians, was reading when Philip asked him the momentous question in Acts viii. 30. An organized Christian Church has continued for sixteen centuries. The first Bishop Abba Salama,

or Frumentius, was consecrated about A.D. 330. There are remains of early rock-cut Churches. Many monks lived in the hills and valleys in the fifth century, and for some two hundred years thereafter Abyssinia had considerable commerce with Arabia and Western India. Since then, as Gibbon reminds us, they have "slept for nearly a thousand years, forgetful of the world by whom they were forgotten." There are signs of an awakening. The population is reckoned to number some ten or twelve millions.

Members of their Royal House and many of their leading people have visited western lands. They made official calls at the Bible House in London. In 1923 Abyssinia, the only old independent kingdom in Africa, was formally admitted to the League of Nations.

And their Bible history is also long. Some parts of Scripture existed in *Ethiopic* as far back as the fourth or fifth century. But that form of the language, though still used in liturgical services, has given place now to *Amharic*. Psalms, Canticles and Songs in *Ethiopic* were printed in 1513, and the New Testament in 1549. The first Scriptures ever printed in *Amharic* were the Gospels issued by the Bible Society in 1824. The New Testament followed five years later, and the Bible in 1840.

Thanks principally to the cordial personal relationships between the Bible Society's agents and some of the leading citizens, the work in Abyssinia has proceeded since 1815. To this result no one contributed

more than the late Mr. C. T. Hooper, who represented the Society in Egypt, Palestine, Syria and Abyssinia. He travelled widely in the country and was much trusted. The Abuna, or Metropolitan, who is always a Copt appointed from Alexandria, recognized his worth. All this has gained many entrances for progress during recent years. Others on the staff, Messrs. H. Athanassian and T. P. Bevan, have made extensive tours through the interesting and beautiful "Swiss Highlands of Africa." An excellent site was secured in the main thoroughfare of the busy market-place in Addis Ababa. H.I.H. Prince Ras Tafari has taken an interest in the new house and exempted all materials from Custom duties. The opening ceremony took place on Thursday, 13th May, 1926, when the British Minister took the Chair, and Bishop Gwynne, of Khartoum, dedicated the building. The Prince Regent himself opened the new Bible House.

The number of Scriptures circulated in Abyssinia is not very large. The 1927 Report of the Bible Society records almost three thousand. These were distributed partly by the few missionaries, some by colporteurs, towards whose support the Society makes a contribution, but the main sales took place at the Depot near the centre of the market-place of Addis Ababa. The books sold were in twenty-one languages; for though Amharic is the official tongue, it is not the only speech in this old kingdom. In the north there are still some colonies of Jews in the Kara district, for whom have been prepared copies of St. Mark's

Gospel in *Falasha Kara*. Also in the north are those who speak *Tigrinya*, in their language there is a New Testament; and the Bilin tribe whose tongue is *Bogos*, in which has been issued the Gospel of St. Mark. The great Galla tribes inhabit the south. In four of their dialects the British and Foreign Bible Society has produced Scripture, the whole Bible in *Northern Galla*; Genesis, Exodus, Psalms and the New Testament in *Central Galla*; St. Matthew in *Ittu* or *Eastern Shoa*, and St. Matthew and St. John in *Southern Galla* or *Bararetta*.

The Bible Society's records to the end of 1926, show a total circulation of 98,038 books in *Amharic*; 14,250 in *Ethiopic*; 34,535 in a diglot *Ethiopic* and *Amharic* on alternate pages; 525 in *Falasha Kara*; 5,000 in *Tigrinya*; 300 in *Bogos*, and 3,000 in the different dialects of *Galla*: in all more than 150,000 books.

ERITREA AND THE SOMALILANDS

ERITREA.

ITALIAN SOMALILAND.

BRITISH SOMALILAND.

FRENCH SOMALILAND.

ERITREA AND THE SOMALILANDS.

ERITREA.

THE dominion of Italy on the coast of the Red Sea, extends from Cape Kasar to Cape Dumeirah on the Strait of Bab-el-Mandeb. The length of the coast is about 670 miles, about which cluster the beautiful islands of the Dahlak archipelago. The colony is bounded by the Anglo-Egyptian Sudan, French Somaliland and Abyssinia. It comprises a portion of the northern Abyssinian plateau.

With an area of about 45,754 square miles, it supports a population of 402,793 natives and 4,251 Europeans—nearly all Italians. A fair land is Eritrea; its encircling mountains, finely wooded and sometimes rising to ten thousand feet, are cleft by deep green valleys opening upon extensive plains of rich pasture lands, which support the vast flocks and herds of a pastoral and nomadic people. Whether on the cool uplands where the rainfall occurs in summer, or on the lowland tropical plains where the rains fall in winter, good crops can be relied upon. The palm flourishes exceedingly, and the exported nuts in 1923 produced a revenue of 1,655,095 lire. The main wealth of the colony is derived, however, from the sea. The pearl fisheries of Massawah and the Dahlak

archipelago produced pearls in 1923 to the value of 1,106,505 lire, and mother-of-pearl to the value of 2,235,008 lire. A fitting spot is Massawah to fish for pearls. One would expect that in the waters of that Eastern Venice, where the lazy swell of the Red Sea—tinted to gold and crimson and blue—rolls around green islands of enchanting beauty, any wonderful thing might be found.

But Massawah is terrifically hot, and the prevalence of fever finally drove the Europeans up to Asmara, 7,765 feet above sea level—a modern town of 14,711 inhabitants, of whom 2,500 are Europeans. Massawah ceased to be the capital, giving place to this bit of “Paradise,” where the sycamore fig, myrtle, and acacia flourish amid rolling green downs, whose pathways are lined with brilliant cactus, gladioli, and flowers of a thousand gorgeous hues. Here resides Dr. Jacopo Gasparini, the Governor, who was appointed in 1923—not the least progressive of the men who have ruled the colony.

There is a compactness and method about the administration which is remarkable. The territory is divided into eight commissariats, each with its capital city. They differ greatly in area ranging from one to twelve thousand square miles. The cities are linked up by telegraph and telephone, and four wireless stations at Asmara, Assab, Mersa Fatima and Massawah, assure connections with Italian Somaliland, and this latter with the St. Paolo station at Rome. From Massawah there is a monthly boat service

to Genoa and Trieste. Railway and road construction require development; but Massawah and Asmara are linked by rail, from which point it runs to Cheren and Agordat—a total of about two hundred miles. The main problem is that of increasing the revenue. During the financial year 1924–25 it totalled 36,439,000 lire, which was divided between the civil and military administration in the proportion of 25,074,000 and 11,365,000 lire respectively. Hopes are entertained that the gold mines of Hamasien, also the petroleum deposits, will prove increasingly valuable.

The official language of Eritrea is Tigrinya, but the Tigré language is spoken over about two-thirds of the colony by twenty-three tribes, and is understood by four others. The country in which it is spoken lies between the Hamasien highlands, and the Red Sea and along the northern border (the Eritrea-Sudan frontier). In the west of Eritrea is found the Kunama language, which is spoken as far south as the Taccaze river, where it meets Tigrinya.

The urban populations dwell in the eight cities of Asmara, Massawah, Assab, Adi Caieh, Adi Ugri, Cheren, Agordat and Barentu. The city of Massawah is typical of the mixture of races, for the proximity of Asia and Africa bring together folks from India, Yemen, Abyssinia, Somaliland and the Sudan.

For the past sixty years the Evangelical Missionary Society of Sweden has been caring for these people. By evangelistic, school and medical work it has ministered to their souls and bodies. It is responsible

for Scripture translations into Tigré, Tigrinya, Kunama and Galla ; now it is helping in the revision of the Amharic, and has done a translation into Somali (Ogaden-Harti dialect). Of the four forms of the Galla language in which the Scriptures in whole or in part have been published, the Swedish missionaries are responsible for the only one in which the complete Bible is available, and which is recognized as the standard form of the language.

The activities of this Society centre in the eight towns of Asmara, Zazega, Balessa, Adi Ugri, Cheren, Cheleb, Kulluko and Ausa-Konoma. In all of them the work flourishes. Over eleven hundred children are being instructed, nearly three thousand adults receive Bible teaching, and more than twelve hundred and sixty partake of the Lord's Supper.

Another Swedish Mission called The Missionary Society of True Friends of the Bible carries on similar work at three stations—Asmara, Addi Kunzi and Koazen. The staff consists of five members, one of whom is a doctor.

But things are not going well with them. The Italian Government authorities have objected that the type of instruction given does not appear "to educate the people to become obedient Italian subjects." At the same time, the missionaries observe that expansion from their stations into the populous surrounding villages has been made almost impossible by the recent activity of the Roman Catholic Missions

there, who—it is said—practise rather summary mass baptisms.

The Roman Catholic work is carried on by the *Capucins* from fifty-eight stations. They report a membership of four thousand European and 28,800 native Christians. There are ninety-seven priests, sixty-two of whom are native. These priests are supplemented by fifty European sisters and ninety natives. They have forty-four teachers working in seven Schools among 767 boys and 426 girls. Five Orphanages are carried on for 160 children. We find also eleven Dispensaries and one Printing Press. A Seminary trains sixty teachers. The unfriendliness of the authorities towards Protestant missionary effort is stimulated by the growing power of this Roman Catholic work.

Three years ago the authorities took the step of refusing to grant a visa to new Protestant missionaries—without which they cannot enter the country—and declared that they would not permit the return of those who had been absent on furlough. This harsh pronouncement has now been somewhat softened, and, while making no promises, the authorities declare that visas for missionaries' passports will be considered individually on their merits at the time of request. In practice, however, there appears to be little modification of the official attitude, for Pastor Svensson—the veteran of the Swedish Mission, with a record of fifty years' fine work, and who possesses the confidence of the people—was refused a visa for

leaving Asmara or returning to the colony. Neither was his native servant permitted to accompany him to Addis Ababa and Europe, though Pastor Svensson greatly needed his care on the journey. The only concession he obtained was a permission to return to Eritrea, secured through the help of the Italian Minister at Addis Ababa.

The Swedish Mission has taken three measures to safeguard the work. Those on the field are remaining at their posts, declining to take furlough leave. They have secured the assistance of the Waldensian Church in Italy, who have sent five men to take charge of some of the Schools. And lastly, during the visit of the Secretary—the Rev. Nils Dahlberg—in 1925, the native Church was so organized that from it might be taken responsible leaders, who will be competent eventually to assume control and permanent direction of the Mission. This last measure is designed to meet a situation which would arise in the event of a forced retirement of the missionaries.

For our part we would suggest that the last measure is so truly the key to the situation, that it should be given the fullest development, whether the missionaries remain or depart. A respect for their own work, and the slenderest trust in the efficient ministry of the Spirit within His Church, should convince our Swedish friends that among twelve hundred participants in the Lord's Supper, there are certainly those whom the Lord will call to leadership. Perhaps the steps which are now being taken under external pressure

should have been taken years ago in faith. The attitude of the Italian authorities has a political ring about it. If the onus of leadership had been placed upon the shoulders of this body of Christians long ago, the contention that the Swedes do not instruct Eritreans to make good Italian subjects would have had no point whatever. The proof of good citizenship is a concern of the native Church. Surely there must come a point, fairly early in missionary control, when the assumption by the indigenous Church of responsibilities which are its proper function would make impossible many missionary difficulties, of which this present one is an illustration.

On the other hand, we are convinced that, were the situation impartially investigated, the Government would discover that they are under a misapprehension. Swedes can give points in good Christian citizenship to many European people. Moreover, with us in Britain, Italian generosity and fair-dealing have been a tradition, and this liberal spirit cannot, without loss to Italy herself, be excluded from her colonies. There is more missionary work to be done in Eritrea than both the Swedish and the Roman Catholic Missions can adequately accomplish. Dr. Jacopo Gasparini has it in his power at this juncture to strengthen greatly the forces of Christian goodwill and mutual toleration.

There is another reason for desiring a peaceful solution to the present crisis, when it is remembered that in the neighbouring colony of Italian Somaliland

the Swedish Society has built up a considerable work during the last twenty-five years. At present they enjoy a large measure of liberty and toleration, and it would be a calamity were this to be withdrawn.

ITALIAN SOMALILAND.

The Colony and Protectorates of Italian Somaliland extend along the east coast of Africa from British Somaliland to Juba, having an area of about 405,000 square miles, and a population of some 1,000,000 (of whom 1,000 are Italians). Also, as a result of the Treaty of 1915 and the colonial rearrangements consequent on the war, Britain has granted Italy territories on the right bank of the Juba, with the port of Kismayu. It is officially known as Transjuba, and has an area of 55,000 square miles, and an estimated population of 100,000. It is here at the stations of Kismayu, Yonte, Mofi and Alessandra that the Swedish Transjuba Mission works. It has met with much encouragement, reports the Secretary, for about four hundred Mohammedans have been baptized since the establishment of the work. Its evangelistic classes and its Day-Schools are very fruitful. With the development of communications, wide evangelism will be possible. There are already 1,135 miles of good roads, and railway construction is being pushed forward. The principal coast and inland towns are connected by thirteen wireless

stations, that at Mogadiscio, the capital, communicates also with Italy via Massawah.

The *Trinitarians* carry on the work of the Roman Catholic Church in this colony. They have three stations and four Churches with an Italian community of six hundred members. The work among the natives is small so far ; only thirty converts are reported. They have nine priests at work and carry on two Hospitals or Dispensaries, which last year had 4,000 out-patients. With the exception of the Swedish Mission in what was previously British territory, there is no Protestant Mission in Italian Somaliland.

BRITISH SOMALILAND.

British Somaliland once included the Harar region of Abyssinia, and to-day that portion which is left is apparently considered by the authorities as of little more than strategic value. It prevents occupation of the coast by any other power, and thus helps to secure the traffic route through the Suez Canal. Nevertheless, it has a population of 344,700, and covers an area of 68,000 square miles. It is surprising, therefore, that no Missions have been established in this British dependency. So far the needs of these people have not stirred the imagination of the Christian Churches. No dramatic call, such as Stanley sent out on behalf of Uganda, has ever been made for Somaliland, and no public question such as the suppression of the

slave trade, which drew attention to West Africa, has yet stirred western Christianity to come to the help of the Somalis. The turmoil caused by the exploits of "the Mad Mullah" did not result in the sending of Christian Missions, so that this large field is still unoccupied. Thus it comes about that in one administrative unit of the British Empire the Gospel is not preached.

It would not be an easy country to carry on work in, although conditions have greatly improved. It consists mainly of a high tableland rising abruptly from the sea to a height of 7,000 feet and falling southward to 2,000 feet, together with four hundred miles of coast-line. Seen from the sea, therefore, it appears to consist of a distant jagged mountain range standing out in sharp relief against the clear tropical sky. The coast is torrid, with a scanty rainfall (.56 in.), but the high inland country is dry and healthy, having twenty and even twenty-three inches of rain in some places. Its frontiers adjoin those of French Abyssinian and Italian Somali territory, and in all these areas, constituting a greater Somaliland, no Protestant Mission is at work, with the exception of the Swedish Jubaland Mission on the borders of Kenya. A strong Somali Mission in British territory could soon become the centre for the evangelization of all these Somali territories. Here lies the strategic centre for work. How shall they hear without a preacher?

Development was delayed until 1920 by constant fighting, but now the country has settled down to

peaceful progress. Government's expenditure on public services in 1925 was £167,955, of which £60,000 was a grant in aid. It is estimated that there are twelve lakhs of rupees in circulation. There has been an increased import of Manchester white cloth, and an increase in the export of skins. In addition to cloth, of which there were 4,085,866 yards imported, dates, sugar and rice are among the imported articles. The principal indigenous products exported were skins, sheep and goats, bullocks, ghee, gum and resins. The volume of trade at Berbera (value 52 lakhs of rupees), is double that at Zeyla, and the port of Bulhar has ten per cent. of the trade of Berbera. There is some internal trade with Abyssinia in the Zeyla district, millet being imported and salt and live stock exported.

Government finds the problem of education very difficult. The Somalis as a whole are strenuously opposed to any education for their children other than that given by their own Mullahs. Although Mohammedans in religion, in most respects they are not strict, and the customs of Islam sit lightly upon them. They are still savages in many ways. Nevertheless, their superior intelligence marks them out as having great possibilities, and Government has tried the experiment of sending some Somali lads to the Gordon College, Khartoum. The Government School at Berbera has still only about fifty pupils, most of whom are Indian and Arab.

In the complete absence of Missions, educational and medical work have to be carried on by Government.

Hospitals and Dispensaries exist at eight places, Berbera, Zeyla, Burao, Sheikh, Hageisa, Buramo, Bulhar and Erigayo. In 1925 there were 1,451 in-patients, and 24,870 out-patients. The new Hospital at Berbera contains two large wards, each with twenty-eight beds, and three private wards. There are forty beds also for paupers and old people who need special treatment. It is equipped with an excellent operating theatre, an X-ray department and a research laboratory furnished with the most up-to-date equipment. Malaria is common as well as relapsing fever. The commonest infectious and epidemic diseases in 1925 were influenza, tuberculosis and diarrhoea, and venereal diseases are fairly widespread. The health of the European population is good.

There are five wireless stations and a weekly mail service to Aden, as well as telegraph and telephone communications from Berbera to Burao via Sheikh. There are now 839 miles of uninterrupted motor tracks throughout the Protectorate.

We have here a picture of a territory gradually being opened up. Efforts are being made to develop agriculture, and negotiations are being conducted for the working of coal and the extraction of mineral oil. Meanwhile it is a land where big game hunting still offers attractions. The Somali is a fine hunter. "Dressed in his toga-like robes, he often represents, in spite of Semitic and negro touches, one of the supreme types of Caucasian man." The Somali of the inlands is a nomad. Here he pastures herds of cattle

and flocks of sheep ; here he passes from place to place with his camels. He lives a hard life upon a meagre diet. In the seaward valleys are found the spices, the gums and resins which have been sought after from the time of the ancient Egyptians. In these valleys there are no rivers which do not dry up in the hot weather.

Such is the country for which Great Britain has become responsible. Here, then, is virgin field for Protestant Missions which, for its own intrinsic needs, as well as for its strategic importance in relation to the surrounding Somali territories, constitutes an urgent call to the Christian Church to enter and occupy. The fact that the religion of the people is an unenlightened and unprogressive form of Islam makes the challenge all the greater. The Somalis are a race worth winning for Christ, and it is a work which we can do if we will.

FRENCH SOMALILAND

Passing further north we arrive at a wedge of land lying between British Somaliland and Eritrea, known as French Somaliland. Its extent is small, covering but 5,790 square miles, with an estimated population of 208,000. Its principal port is Djibouti, where jostle a crowd of Somalis, Arabs, Danakils, Indians, Sudanese, Abyssinians, Senegalese, and Jews, numbering some nine thousand.

From here run the four hundred and eighty-five miles of rail which link it with the Abyssinian capital, Addis Ababa. The main artery for Abyssinian trade used to be by way of Zeyla—a port in British Somaliland a little to the south. Djibouti has largely taken its place, and in 1919 dealt with Abyssinian exports to the value of fifteen million francs.

The volume of wealth entering and leaving Djibouti is remarkable. The statistics of imports and exports for the years 1923 and 1924 show that the imports more than doubled those of British and Italian Somalilands combined, while the exports were five times as great.

A consideration of these figures throws into relief the importance of the concession sought by Italy from Abyssinia to construct a railway from Eritrea via Addis Ababa to a port in Italian Somaliland and along which would run the trade of Western Abyssinia.

The country used to be almost devoid of vegetation. The only prospect was that of a bleak tropical coast and dry river-beds down which came rushing floods when rain fell on the higher ground. A large underground lake of fresh water has been found, and is now used to fertilize a soil on which fine crops are grown. The outlook is now brighter, and with the development of Abyssinian trade, prosperity is likely to increase steadily. The products include coffee, ivory, hides, skins and salt. There are fisheries on the coast capable of greater development.

The *Capucins* carry on Roman Catholic missionary work with four priests and seven sisters. They report four stations with Churches, but most of their work seems to be among the European community, among whom they have 250 communicants. They report 137 native converts. Four very small Primary Schools are carried on with twenty boys and thirty-eight girls, most of whom are Europeans. In five Orphanages they have eighty orphans, and they carry on two Hospitals and three Dispensaries. Their School at Djibouti, said to be the first School, had 150 pupils in 1921, but in 1922 was incorporated with a Government Elementary School.

The British and Foreign Bible Society in this area arranges for the sale of Scriptures at the port of Djibouti, which its colporteur visits from time to time. It also assists the Swedish Mission at Massawah in Scripture distribution.

What has been set down will make it tolerably clear that the work of evangelizing Eritrea and the three Somalilands, is fraught with considerable difficulty. But the people to be won are worth the sacrifice involved. They are a source of perennial interest to the missionary. He notices that upon the original negro-substratum there has been superimposed successive strata of Egyptians, Phoenicians, Greeks, Romans, Jews and Arabs. Later the Eastern Hamitic tribes brought Somalis, Gallas, Afars, Abyssinians, and lastly came Bantus and negroes. The bewilderingly rich fusions of all these tribes and peoples, challenge

his sympathy and tact, and the universality of his message. Nor will he fail to notice that the Moslem invasion of East Africa in the second half of the ninth century, which imposed Islam upon its peoples, has immeasurably increased the difficulty of the task.

The ideal for this whole region would be the revival of the Christian Church of Abyssinia. When that Church shall again send forth her teachers into the surrounding countries, as she did from the early fifth to the early seventh centuries, we may well hope to see again the Christian faith triumphant on the shores of the Red Sea. Meanwhile Christian Missions must face the task and blaze the trail which this ancient Church, or the more recent indigenous Churches, may yet take.

APPENDIX II

STATISTICAL TABLES OF
ABYSSINIA, ERITREA AND THE
SOMALILANDS.

ABYSSINIA.

Area : 350,000 square miles.
Population : 12,081,100 (approx.).

Number of Missionaries	71
Number of Native Workers	72
Number of Protestant Community (approx.)	1,100
Number of Abyssinian Church (approx.)	3,000,000
Number of Societies	8
Number of Stations	10
Number of Doctors (included in " Missionaries ").. ..	7

Missionary Societies at Work.

Abyssinian Frontiers Mission	A.F.M.
British and Foreign Bible Society	B.F.B.S.
National Evangelical Missionary Society of Sweden (Evangeliska Fosterlands—Stiftelsen)	E.F.S.
Missionary Society of The True Friends of the Bible (Missions-sällskapet Bibeltroga Vänner)	M.B.V.
General Conference of Seventh Day Adventists Denominations	S.D.A.
{ Women's General Missionary Society of United Presbyterian Church of America	
{ Board of Foreign Missions of the United Presbyterian Church of North America	U.P.
London Jews' Society	L.J.S.
Society for the Propagation of the Gospel	S.P.G.

Population by Religions.*

Abyssinian Church	3,000,000
Jews	80,000
Protestant Christian	1,100
Moslem	3,000,000
Pagan	6,000,000
Total	<u>12,081,100</u>

* Another estimate gives Christians, 25% ; Moslems, 33% ; and Pagans, 42%.

TABLES OF ABYSSINIA, ERITREA, SOMALILANDS 199

ABYSSINIA—MISSIONS AND EUROPEAN WORKERS.

Stations.	Missions.	European Workers.			
		Men.	Wives.	Women.	Total.
Addis Ababa ..	U.P.	3	3	4	10
	B.F.B.S.	1	1	—	2
	M.B.V.	2	2	1	5
	E.F.S.	4	3	1	8
	S.D.A.	2	2	—	4
	S.P.G.	1	—	—	1
Sayo	U.P.	3	3	2	8
Negemte	E.F.S.	2	2	3	7
Gore	U.P.	3	3	2	8
Harar	M.B.V.	2	2	—	4
Addis Alem ..	S.D.A.	2	2	—	4
Aira	S.D.A.	1	1	—	2
Balbilatti	S.D.A.	1	1	—	2
Djenda	L.J.S.	2	—	—	2
X*	A.F.M.	2	2	—	4
10 Stations	8 Missions	31	27	13	71

Medical Missions (Staff also included above).

Addis Ababa.	U.P.	1 Dr.—man ; 2 nurses.
Sayo.	U.P.	1 Dr.—man ; 1 nurse.
Gore.	U.P.	1 Dr.—man ; 1 nurse.
?	A.F.M.	1 Dr.—man.
Negemte.	E.F.S.	1 Dr.—man ; 2 nurses.
Harar.	M.B.V.	1 Dr.—man.
Addis Alem.	S.D.A.	1 Dr.—man.

Out-Stations.

The Swedish Mission (E.F.S.) has an out-station at Gimbi, north of Negemte ; the True Friends Mission (M.B.V.) has the out-station of Dire Dawa, north of Harar ; and the Jewish Mission (L.J.S.) has opened out-stations at Aoug and Tsch, near Lake Tsana.

* The probable location of this Station is indicated by an X on the map.

MISSIONARY STATISTICS FOR ABYSSINIA.

Society.	No. of Stations.	No. of Missionaries.	Native Workers.	No. of Christian Community.
A.F.M. ..	1	4	—	—
U.P. ..	3	26	33	681*
B.F.B.S. ..	1	2	3	—
M.B.V. ..	2	9	6	?
E.F.S. ..	2	15	14	114
S.D.A. ..	4	12	12	160
L.J.S. ..	1	2	4	?
S.P.G. ..	1	1	—	—
8 Societies†	10 Stations‡	71	72	1,100 (approx.)

* Does not include Addis Ababa.

† Mr. H. Bahlburg, of the Hermannsburg Lutheran Mission, proposes to open work among the Gallas of Western Abyssinia.

‡ Six Missions have one station in common.

NOTE.—Returns are also made of 502 boys and 105 girls in schools.

ABYSSINIA.
Important Towns.

Name.	Missionaries.	Province.	Population.
Addis Ababa ..	30	Shoa. (Capital of Shoa and Abyssinia)	100,000
Harar	4	Harar	50,000
Dire Dawa ..	(Out-station)	Harar	30,000
Gondar	Nil	Capital of Dembia	3,000
Adua	„	Tigrai. (Capital of Tigrai)	5,000
Axum	„	(Ecclesiastical Capital of Ethiopia)	5,000
Antalo	„	Makalle. (Former capital of Tigrai)	1,000
Ankober	„	Adal. (Former capital of Shoa)	2,000
Debra-Tabor ..	„	Beggameder	
Makalle	„	Makalle	
Negemte	7	Leka (Capital)	
Sokoto	Nil	Lasta	1,500
Gore	8	Goumma	10,000
Sayo	8	Sayo	
Mahdera-Mariam	Nil	Beggameder	4,000
Gambeila	„	(Leased to Sudan)	
Maji	„	Kaffa. (British Consul)	
Dangila	„	Gojjam. (British Consul)	

PROVINCES AND CAPITALS WITH MISSIONARY OCCUPATION.

Name of Province.	Mission Stations.	Missionaries.	Society.	Capitals.
Tigrai	Enderta ..	Nil		Makalle
	Middle Tigrai	"		Adua
	Axum ..	"		Axum
	Agamie ..	"		Addigrat
	Tellemt ..	"		—
Waag ..	..	"		Mahonnie-Ashengie
Lasta ..	..	"		Sokota
Yaiju ..	..	"		Merto
Wolkait ..	..	"		—
Semyen ..	..	"		—
Tegede ..	..	"		—
Woggera ..	..	"		Dabat
Alafa ..	..	"		—
Kwara ..	..	"		—
Beggameder ..	..	"		Debra Tabor
Dembia ..	..	2	L.J.S.	Gondar
Gojam ..	..	Nil		Debra Marcos
Goubba ..	..	"		—
Wollo ..	..	"		Dessie
Amhara-zaint ..	..	"		—
Selalie ..	..	"		Fitche
Derran ..	..	"		—
Borana (No. 1) ..	..	"		—
Shoa ..	..	30	U.P.	Addis Ababa
	Addis Ababa		M.B.V.	
			E.F.S.	
			S.D.A.	
			S.P.G.	
			B.F.B.S.	
	Addis Alem	4	S.D.A.	
	Balbilatti	2	S.D.A.	
Adal ..	..	Nil		Ankober (?)
Harar ..	..	4	M.B.V.	Harar
Tchartchar ..	..	Nil		—
Ogaden ..	..	"		—
Bale ..	..	"		Gobba
Aroussie ..	..	"		Albaso
Guragie ..	..	"		Zembero
Kambatan ..	..	"		Hosanna
Wollamo ..	..	"		Walchamo
Sidamo ..	..	"		Ager Selam
Borana (No. 2) ..	..	"		—
Gimerra ..	..	"		—
Kaffa ..	..	4	A.F.M.	—
Zingero ..	..	Nil		—
Limmo ..	..	"		—
Kontan ..	..	"		—
Jimma ..	..	"		—
Metcha ..	..	"		—
Ginda Birat ..	..	"		—
Leka ..	..	7	E.F.S.	Negemte
	Negemte	2	S.D.A.	
Wollega ..	..	Nil		—
Goumma ..	..	8	U.P.	Gore
Sayo ..	..	8	U.P.	Sayo
	Aira			
	Gore			
	Sayo			

ERITREA.

Area : 45,754 square miles.

Population : 402,793 (Exclusive of 4,251 Europeans, of these 3,901 are Italians ; exclusive of military forces, and 350 of other nationalities).

Number of Missionaries	..	..	30
Number of Protestant Community	..	3,000 (approx.)	
Number of Protestant Communicants	..	1,317	
Number of Native Workers..	..	90	
Number of Scholars in Schools	..	1,200 (approx.)	

Missionary Societies at Work.

National Evangelical Missionary Society of Sweden (Evangeliska Fosterlands—Stiftelsen). Work began in 1867. E.F.S.

Missionary Society of The True Friends of the Bible (Missionssällskapet Bibeltrogna Vänner). Work began in 1912 M.B.V.

ERITREA—MISSIONARY STATISTICS.

Districts.	Area.	Population.	Station.	Mission.	European Missionaries.			Total.
					Men.	Wives	Single women	
Hamasiën	1,165	60,234	Asmara	E.F.S.	4	2	2	8
				M.B.V.	1	1	2	4
			Addi Kunzi	M.B.V.	—	—	1	1
			Zazega	E.F.S.	1	—	—	1
Massawah	5,109	47,910	Balessa	E.F.S.	1	1	1	3
			Cheleb	E.F.S.	2	1	1	4
Assab ..	5,523	3,926	Nil	Nil	—	—	—	—
Acchele								
Guzai	3,505	62,169	Nil	Nil	—	—	—	—
Sarae ..	3,317	69,311	Adi Ugri	E.F.S.	1	—	1	2
Cheren ..	8,836	73,737	Cheren	E.F.S.	—	—	1	1
			Koazen	M.B.V.	—	—	—	—
Barca ..	12,777	58,540	Nil	Nil	—	—	—	—
Gasc and								
Setit ..	5,522	26,966	Ausa-Konoma	E.F.S.	1	1	1	3
			Kulluko	E.F.S.	1	1	1	3
	45,754	402,793	10 Stations	2 Missions	13	8	11	30

Medical Work (included in above figures).

Asmara. E.F.S. 1 doctor—man.

M.B.V. 1 doctor—man.

Zazega. E.F.S. 1 nurse.

Cheren. E.F.S. 1 nurse.

The **Roman Catholic Mission** has 35 European priests and a Christian community of 28,800 at 58 stations.

ITALIAN SOMALILAND.

Area : 405,000 square miles.

Population : 1,000,000 (of whom 1,000 are Italians).

Number of Missionaries	12
Number of Protestant Community ..	86
Number of Protestant Communicants ..	24
Number of Scholars	189 (40 being girls).

Missionary Societies at Work.

National Evangelical Missionary Society of Sweden (Evangeliska Fosterlands—Stiftelsen). Work began in 1897. E.F.S.

ITALIAN SOMALILAND—MISSIONARY STATISTICS.

District.	Area.	Population.	Remarks.	Mission.	Workers.			
					Men.	Wives.	Women.	Total.
Italian Somaliland.	350,000	900,000						
(1) Sultanate of Mijertins			Northern Section to 8° 13' N. Lat.	Nil				
(2) Territory of Nogal			From 8° 13' N. Lat. to 6° 47' N. Lat.	Nil				
(3) Sultanate of Obbia			From 6° 47' N. Lat. to 4° 30' N. Lat.	Nil				
(4) Southern Italian Somaliland			From 4° 30' N. Lat. to the Juba	Nil				
(a) Frontier				Nil				
(b) Juba Region				Nil				
(c) Central Region				Nil				
(d) Webi Shebeli				Nil				
			Stations.					
(5) Transjuba or Jubaland	55,000	100,000	Kismayu	E.F.S.	1	1	1	3
4° N. Lat. to 1° S. Lat., crossing the Equator.			Mofi	E.F.S.	1	1	1	3
			Yonte	E.F.S.	2	2	1	5
			Alessandra	E.F.S.	1	—	—	1
	405,000	1,000,000	4 Stations	One Mission.	5	4	3	12

The Trinitarian Mission of the Roman Catholic Church carry on a small work among natives from three stations.

BRITISH SOMALILAND.

Area : 68,000 square miles.

Population : 344,700.

Number of Missionaries	...	..	..	..	Nil.
Number of Protestant Community	..	..	..	..	Nil.
Number of Protestant Communicants	..	..	..	..	Nil.

Missionary Societies at Work.

Nil.

FRENCH SOMALILAND.

Area : 5,790 square miles.

Population : 208,000.

Number of Missionaries	..	..	..	..	Nil.
Number of Protestant Community	..	..	..	..	Nil.
Number of Protestant Communicants	..	..	..	..	Nil.

Missionary Societies at Work.

Nil.

NOTE ON OCCUPATION OF ERITREA AND THE SOMALILANDS.

Eritrea.

The two Societies which work here are Swedish. A total of thirty missionaries gives 1 to 13,000 of the population. The total Protestant Community still does not exceed 3,000. Altogether there are ten stations where missionaries reside. One of these, Koazen, is at present vacant. The evangelization of Eritrea might well remain the task of the Protestant Churches of Scandinavia, who, having so well begun, are best placed to carry it to a completion. The unoccupied districts comprise nearly one-half of the area of the country, and one-third of the total population.

Italian Somaliland.

Here, however, we have a population over twice as great and a missionary force of about one-third of that of Eritrea. The National Evangelical Missionary Society of Sweden works here also. Conditions are more difficult and there is a strong call for other Societies to come to the help of the Swedish Society. The Christian community is only eighty-six, and the work is confined to Jubaland, which previously was a part of Kenya Colony, but was handed over recently to Italy. There is no Protestant Mission in the old Italian Somaliland. Thus seven-eighths of the area, and nine-tenths of the population, are untouched.

British Somaliland.

Another completely unoccupied field confronts us, thirteen times larger than French Somaliland with a population half as big again. Here is a land sparsely populated with no work being done. There are not many British possessions of which it can be said that administrators and traders have been sent, but that no missionary has gone with the Gospel. "Who will go for us?"

French Somaliland.

Here also there is no Protestant missionary work. A quite unoccupied field, with its 208,000 people, urgently calls for workers.

Conclusion.

The Somali people, therefore, whether in British, French or Italian Somaliland, or in the East and South of Abyssinia and on the upper reaches of the Juba River in Kenya, constitute a great unoccupied field for the missionary enterprise.

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